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C

CHAPTER

ONE

Ramadan: A Month of Blessings

CHAPTER OUTLINE

- 1 What is Ramadan?
- 2 Understand the special virtues of the month of Ramadan.
- 3 Learn and appreciate the spiritual, medical, psychological and social benefits of fasting.
- 4 Learn and memorize the ahadeeth about Ramadan and fasting in this chapter.

VOCABULARY

Ramadan رمضان

Siyam صيام

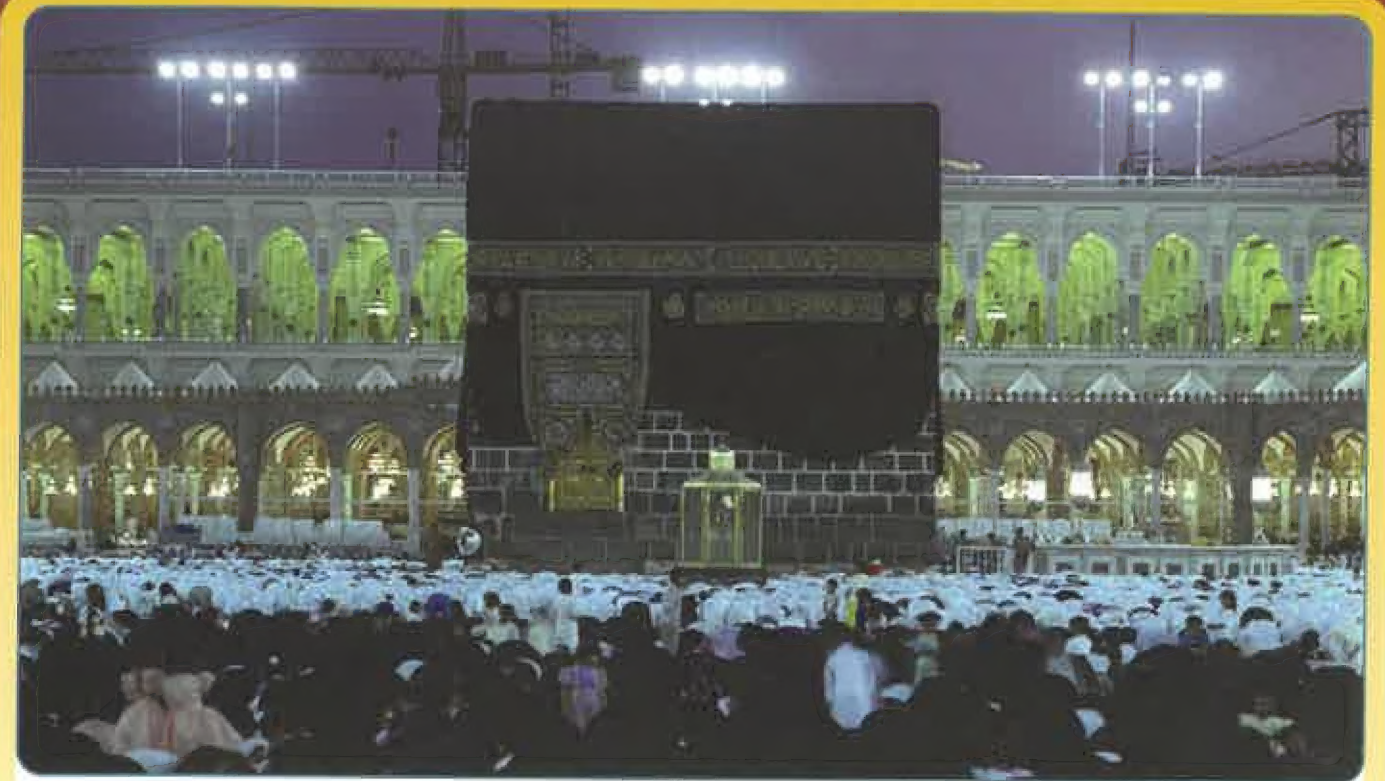
Taqwa تقوى

Laylat-ul-Qadr ليلة القدر

Sawm (صوم), or siyam (صيام), which mean fasting, is one of the five pillars of Islam. Fasting during the month of Ramadan is obligatory upon every Muslim, male and female, who is sane and mature. Allah Almighty has promised a great reward for those of us who fast, while punishing those that deliberately don't. Sawm has many spiritual, physical, moral and social benefits. However, the most important lesson of fasting is the attainment of piety and consciousness of Allah سبحانه وتعالى.

Ramadan is the month of fasting in Islam. It is the 9th month of the Islamic lunar year, and it is either 29 or 30 days. Ramadan is an Arabic word that means heat and thirst.

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Ramadan: The Special Month

The month of Ramadan has a special place in Islam. Here are some of the virtues of this unique month:

be rewarded similar to a servant who worshipped God for one thousand months. Allah says in Surat-ul Qadr,

1. The Month of Qur'an

Allah has chosen to start revealing the Qur'an to Prophet Muhammad during the month of Ramadan. Allah says in Surat-ul-Baqarah,

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى﴾

The month of Ramadan is that in which the Qur'an was revealed, a guidance to men and clear proofs of the guidance and the distinction;

2. The month of Laylat-ul-Qadr

This month has a unique night of Laylat-ul-Qadr, in which the Qur'an was first revealed. To pray the night of Qadr, you will

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۚ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۚ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۚ نَزَّلَ الْمَلَكُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ۚ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ۝﴾

{1} Surely We revealed it on the grand night. {2} And what will make you comprehend what the grand night is? {3} The grand night is better than a thousand months. {4} The angels and Jibreel descend in it by the permission of their Lord for every affair, {5} Peace! it is till the break of the morning. [Surat-ul-Qadr 97:1-5]

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3. The Month of Fasting

Allah also decided to make the observance of fasting during Ramadan. Allah says in the ayah in the previous point

﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾

"Whoever of you is present in the month, he shall fast therein." [Surat-ul-Baqarah 2:185]

4. The Month of Obedience

During Ramadan Allah inspires people to do the good deeds that lead to Jannah and avoid the sins that lead to Hellfire. He also locks up the devils and prevents them from working on people to make them sin and dis-

obey Allah. This helps the believers to become more obedient to Allah during Ramadan and carry the habit of obedience after Ramadan. Imams Bukhari and Muslim that the Prophet has said,

عن أبي هريرة رضي الله عنه قال: قال النبي صلى الله عليه وسلم أنه قال:

"إذا دخل رمضان فتحت أبواب الجنة، وغلقت أبواب النار، وسلسلت الشياطين"

رواه البخاري ومسلم

Abu Hurayrah narrated that Rasoolullah said: "When Ramadan comes the gates of Jannah are opened, the gates of Hellfire are closed, and Satans will be locked up."

Reported by Al-Bukhari and Muslim

The Importance of Fasting

Siyam, or fasting, is the fourth pillar of Islam. It is a very important worship for many reasons. Let's take a look at what was

mentioned about the virtues of fasting by Allah's Messenger ﷺ and his companions (R).

Hadeeth Shareef

Abu Umamah reported: "I came to the Messenger of Allah and said: 'Order me to do a deed that will allow me to enter Paradise.' He said: 'Stick to fasting, as there is no equivalent to it.' Then I came to him again and he said: 'Stick to fasting.'" Reported by Ahmad, an-Nasa'i, and al-Hakim.

Abu Hurayrah (RA) reported, that the Messenger of Allah ﷺ said: "When Ramadan comes, the doors of Heaven are opened and the doors of Hell are closed, and the devils are put in chains, and the doors of mercy are opened."

Hadeeth Shareef

The Prophet Muhammad ﷺ said: "The fragrance of the mouth of a fasting person is more pleasant to Allah than the smell of musk."

Anas reported that the Messenger of Allah ﷺ said: "Whoever fasts during the month of Ramadan with faith and is hopeful of reward, all his past sins will be forgiven, and whoever stands up in prayer with faith and is hopeful of reward, all his past sins will be forgiven, and whoever stands up in prayer during the blessed night with faith and is hopeful of reward, all his past sins will be forgiven."

From the previously mentioned ahadeeth, we see that fasting has many virtues designed to build a Muslim into a God-fearing individual. Siyam was an often per-

formed practice of Allah's Messenger ﷺ and we are encouraged to fast during the month of Ramadan, as well as outside of Ramadan.

The Benefits of Fasting

Fasting has many virtues that benefit not only individuals, but societies as well. Fasting has spiritual, physical, psychological, as well as social benefits. We will take a look at those individually:

1. Spiritual Benefits of Siyam

1. Siyam Leads to Taqwa, or Piety.

Taqwa تقوى, or piety, is a state of love and closeness to Allah, as well as obedience to Him. A Muslim who observes taqwa always loves Allah, obeys Him, wishes to win His pleasure and Jannah, and fears His wrath and Hellfire. This causes the believer to become always mindful of Allah and aware of Him.

Siyam is an important pillar of Islam and great 'Ibadah, or worship. It clears the heart of the believer and inspires him to become pious.

Allah سبحانه وتعالى says in Surat-ul-Baqarah:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لعلَّكُمْ تَتَّقُونَ﴾

O you who believe! Observing the fasting is prescribed for you as it was prescribed for those before you, that you may become pious. [2:183]

The main purpose for prescribing fasting was to bring a sense of piety and God-consciousness to the individual that fasts. Fasting strengthens one's faith in the sovereignty and oneness of Allah سبحانه وتعالى. Up to dawn,

one is free to eat lawful food as he/she likes, but as soon as the white line appears on the horizon, one begins, the abstinence from eating, drinking, and mating. Other pleasures of life can continue till sunset and with it the fast will come to an end. This entire process of eating during the permitted time and abstaining during the prohibited period is a unique method of training the individual on compliance and obedience. This is the essence of taqwa, or piety as you learned earlier. Piety, in general, is to willingly obey God's orders and avoid His prohibitions.

2. Siyam Helps the Believer to Win Great Rewards.

Allah promised the fasting Muslims gracious rewards. Imam Al-Bukhari reported that Rasoolullah said,

"Every action of the son of Adam is given manifold reward, each good deed receiving ten times its like, up to seven hundred times. Allah the Most High said, 'Except for fasting, for it is for Me and I will give recompense for it, he leaves off his desires and his food for Me.' For the fasting person there are two times of joy; a time when he breaks his fast and a time of joy when he meets his Lord, and the smell coming from the mouth of the fasting person is better with Allah than the smell of musk."

3. Siyam Brings Allah's Forgiveness.

Observing the fast in Ramadan with sincere intention causes the believer to be forgiven of all past sins. Scholars note however, that this forgiveness does not apply to major sins which require the Muslim to offer to Allah a sincere repentance before they are completely forgiven.

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال :
(مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ) متفق عليه

4. Sawm Helps the Believer to Win Jannah.

The Prophet explained that fasting Muslim will enter Jannah from a special gate called Ar-Rayyan.

عن سهل بن سعد رضي الله عنه عن النبي صلى الله عليه وسلم، قال:

(إن في الجنة بابا يقال له: الريان، يدخل منه الصائمون يوم القيامة، لا يدخل منه أحد غيرهم، يقال: أين الصائمون؟ فيقومون لا يدخل منه أحد غيرهم، فإذا دخلوا أغلق، فلم يدخل منه أحد) متفق عليه

Sahl ibn Sa' said that the Prophet (s.a.w.) said:

"Indeed there is a gate of Paradise called ar-Rayyaan. On the Day of Resurrection those who fast will enter through it; no one enters it except for them, and when they have entered, it is closed so that no one enters it, so when the last of them enters it, it is closed, and whoever enters it drinks, and whoever drinks never becomes thirsty." [Reported by Ibn Khuzaimah and others].

5. Sawm Shields the Muslim from the Punishment in Jahannam.

Abdullah ibn 'Amr reported that Rasoolullah ﷺ said: "The fast and the Qur'an are two intercessors for the servant of Allah on the Day of Resurrection. The fast will say: 'O Lord, I prevented him from his food and desires during the day. Let me intercede for him.' The Qur'an will say: 'I prevented him from sleeping at night. Let me intercede for him.' And their intercession will be accepted." Reported by Ahmad.

Abu Sa'eed al-Khudri reported that the Messenger of Allah said: "No servant fasts on a day in the path of Allah except that Allah removes the Hellfire seventy years further away from his face." Reported by Al-Baukhari, Muslim and others.

II. Physical and Medical Benefits.

Fasting is an ancient practice that wise people used to observe for spiritual, psychological, and medical uplift. Pythagoras, Socrates, Plato and Aristotle, practiced and

prescribed prolonged fasting. Plato said he fasted "for greater physical and mental efficiency." Philippus Paracelsus, famed Swiss physician and one of three Fathers of Western Medicine, with Greece's Hippocrates and Galen, once said,

"Fasting is the greatest remedy--the physician within!"--

Not only does fasting have spiritual benefits, but it also has physical and medical benefits. Abstaining from food periodically will aid the body in cleansing itself from impurities. Fasting allows the body to rid itself of poisonous substances that can lead to serious illness and disease.

Obesity is one of the many problems that plague our modern society. Around 61% of U.S. adults were already overweight or obese by 1999. The Los Angeles Times reported at the beginning of 2006 that: "Vast numbers of Americans have outgrown the weightiest medical description: morbid obesity. About 725,000 to a million fit this 'super-obese' category. The economic cost of this epidemic was nearly \$120 billion annually by 2006, not to mention the 300,000 American deaths it's causing each year.

The U.S. Surgeon General noticed that "obesity is reaching epidemic proportions in America, and could soon cause as much preventable disease and death as cigarette smoking." Being overweight or obese increases one's risk for heart disease, cancer, diabetes, stroke, arthritis, breathing problems (asthma and sleep apnea), reproductive complications, gall bladder disease, incontinence, increased surgical risk, and psychological disorders such as depression.

In his book Staying Healthy with Nutrition: The Complete Guide to Diet and Nutritional Medicine, Dr. Elson Haas recommends fasting as a remedy to obesity and many other diseases. He contended,

Fasting is the single greatest natural healing therapy. It is nature's ancient, universal "remedy" for many problems. Animals instinctively fast when ill. When I first discovered fasting, 15 years



ago, I felt as if it had saved my life and transformed my illnesses into health. My stagnant energies began flowing, and I became more creative and vitally alive. I still find fasting both a useful personal tool and an important therapy for many medical and life problems.

Fasting in Ramadan and voluntary fasting through out the year can help reduce the effects of obesity and help guard the body from picking up excess weight. Ridding the body of these harmful impurities will even help people to look younger and stay full of energy, since wrinkles are often-times caused by a build up of acid forming waste matter. Fasting in fact, allows the body to undergo a thorough cleansing process that will not progress if it has to continue processing and digesting the food that we eat.

In short, our Islamic fasting programs is extraordinarily successful for losing unnecessary weight, detoxification, regeneration, cleansing and more skillful orientation toward optimum physical and psychological health.

III. Psychological Benefits.

Closeness to Allah and purity of heart is the true way to attain happiness in life. Allah is the One who grants people happiness and positive psychological status or deprives them from it. Attaining Taqwa and higher level of iman and spirituality through fasting is a natural way to become psychologically healthy.

By ridding the body of waste materials, it also allows the body to think more clearly. A clean and clear mind helps us to think rationally and analyze problems and situations more appropriately. Illnesses such as depression, anxiety, and related issues can be eliminated or minimized by good health and sound thought, all of which can be gained with the help of fasting. Fasting won't cure these ills, however it allows the body to purge all of the wastes and impurities that aid in inducing these types of sickness.

Fasting teaches us high discipline and self-control. A Muslim learns how to control his or her desires and psychological urges. Many Muslims quit smoking and other harmful addictions during the month of fasting. It is difficult for people to see or smell delicious food but not eat; fasting teaches us to do so. This disciplinary practice helps individuals and groups to become strong and determined in front of temptations of life.

VI. Social Benefits.

Fasting also promotes wellness within the society. Those who are wealthy and well-to-do can sympathize with those who are poor and unfortunate by sharing in their pain and hunger. Unfortunately, we live in a society that no longer urges us to feel any compassion for our fellow man; however Muslims have been encouraged to help their brothers and sisters under any circumstances. Through fasting, a newfound respect for those who are suffering can inspire those fortunate people to help the poor and needy



take and take actions in doing so.

Fasting also creates a sense of sympathy and fellow feeling in the hearts and minds of Muslims. By fasting, one feels the pains of poverty, hardships of starvation, and hunger that the unfortunate people suffer. It is these pains that condition a Muslim to help others and sacrifice for the sake of Allah سبحانه وتعالى.

Observing fasts also creates and strengthens the sense of equality between Muslims. During the month of Ramadan all the Muslims both rich and poor, the learned and the ignorant, the elite and the rural are subjected to the same level of obedience. They also experience the same pains of hunger and thirst.

The month of Ramadan is the month of giving. Millions of Muslims give out most of their zakah and charity while they are fasting during the month of Ramadan. This brings the wealthy and the needy closer together and develop a more united and harmonious Islamic society.

CHAPTER REVIEW

Projects and Activities

1. Write a poem about the month of Ramadan.
2. Write and perform a play about Ramadan and fasting in front of your class or in the masjid.
3. Make a research about the medical benefits of Islamic fasting.



Stretch Your Mind



1. What are the similarities and differences between Christian and Islamic fasting?
2. How can Islamic fasting benefit American or Western societies.

Study Questions

- 1 Define: a. Ramadan b. Siyam
- 2 What makes Ramadan a special month? Support your answer with related Ayaat and ahadeeth.
- 3 What are the main benefits of siyam?
- 4 What are the spiritual benefits of fasting? Support your answer with related religious texts.
- 5 How would siyam benefit the society medically? Use available facts and figures to support your answer.
- 6 How would a Muslim attain positive psychological health through fasting?
- 7 How does Ramadan make the society stronger?

UNIT

C

CHAPTER

TWO

Ahkam-us-Siyam: The Rules of Fasting

CHAPTER OUTLINE

- 1 Learn and memorize the twelve Moths of the Islamic lunar year.
- 2 Understand how the month of Ramadan starts and ends.
- 3 Learn the main rules of fasting in Islam.
- 4 Learn about the obligatory actions of fasting.
- 5 Learn the recommended Sunan of fasting.
- 6 Learn and memorize the ayaat and ahadeeth of the chapter.

VOCABULARY

Hijri calendar السنة الهجرية

Lunar قمري

Solar شمسي

Imsaak إمساك

Suhoor سحور

Iftaar إفطار

Muslims use the Islamic calendar, also known as the Hijri calendar . السنة الهجرية . The Islamic calendar also consists of twelve months, from the month of Muharram to Thul-Hijjah. The Islamic calendar is based on the moon. This makes it a lunar قمري calendar. A lunar month happens when the moon travels around the Earth one full time. Therefore, the lunar year is completed when the moon travels around Earth twelve times.

The Beginning of the Islamic Calendar

The Islamic calendar begins the count of years with Al-Hijrah, or the journey of Prophet (s) from Makkah to Madinah. . This is why the calendar is often called the Hijri calendar. The year of the Hijrah is thus dated

at 1 A.H. (after Hijrah). In the Gregorian calendar, this was year 622. Omar ibn Al-Khattab رضي الله عنه was the first Khalifah, or Muslim ruler to introduce the Hijri calendar.

The Islamic Calendar is Lunar

The Islamic calendar is then lunar. This means that the calendar follows the patterns of the moon. The lunar month starts when the moon appears in crescent shape. This is called the "new moon." Slowly, the crescent shape becomes thicker and thicker. A full moon occurs in the middle of the month.

Then, the full moon starts to go back to its crescent shape and gets thinner and thinner, until it disappears. That is the end of the lunar month.

The moon revolves around Earth. This is what causes the changes in the moon's shape. One lunar month is either 29 or 30 days. This means that it takes as many days for the moon to go through all its phases and to complete a revolution. In contrast the Gregorian calendar follows the patterns of the sun, Gregorian months usually have 30 or 31 days. Therefore, the Lunar year is usually 354 days while the Solar year is usually 365 days long.

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِّيَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾

"It is He Who made the sun to be a shining glory, and the moon to be a light of beauty, and measured out stages for it, that you might know the number of years and the count of time. Allah did not create this except in truth. And He explains His signs in detail, for those who understand." [Surat Younus 10: 5].

Hadeeth Shareef

عن ابن عمر رضي الله عنه: قال رسول الله ﷺ :
"الشهر تسعة وعشرون أو ثلاثون" رواه مسلم وأحمد

Ibn Omar رضي الله عنه reported that Rasoolullah (s) said:
"A month is twenty nine or thirty days."

Reported by Imams Muslim and Ahmad

حديث
شريف



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The Islamic Month

﴿ إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ ﴾

"The count of months [in the year] for Allah are twelve in the book of Allah." [9:36]

There are twelve months in the Islamic year, just like in the Gregorian year. The following table lists all the Islamic month in the lunar year.

		Month (English)	Main Events
1	مُحَرَّم	Muharram	Ashuraa'
2	صَفَر	Safar	
3	رَبِيعُ الْأَوَّلِ	Rabee'-ul-Awwal	- The birth of Prophet Muhammad - The death of Prophet Muhammad
4	رَبِيعُ الثَّانِي	Rabee'-uth-Thani	
5	جُمَادَى الْأَوَّلِ	Jumadal-awwal	
6	جُمَادَى الثَّانِي	Jumada-Thani	
7	رَجَب	Rajab	Israa' and Mi'raaj
8	شَعْبَانَ	Sha'ban	
9	رَمَضَانَ	Ramadan	The month of fasting (1st through 29th or 30th)
10	شَوَّال	Shawwal	Eid-ul-Fitr (1st through 3rd)
11	ذُو الْقَعْدَةِ	Dhul-Qi'dah	
12	ذُو الْحِجَّةِ	Dhul-Hijjah	- Hajj - Eid-ul-Adha (10th through 13th)

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When do we start fasting?

In this section we will take a look at the start and finish of Ramadan. How should we begin Ramadan, and how should its beginning be calculated.

The Arrival of Ramadan

Every year the beginning of Ramadan brings new challenges to the Muslim community. Should Ramadan begin with the sighting of the moon locally? Should we start when Saudi Arabia starts? Should we begin with the beginning of Ramadan in Pakistan? Do we rely on the calculations of the new moon by an observatory? These and many other questions are often asked at the beginning of Ramadan here in North America.

This generally goes back to a few main problems that we have here in the West. The first being that we have no Islamic central authority like in most Muslim countries. No official muftis or councils exist with enough power to encourage the Muslim community as a whole to one authority. Second, many Muslims do not understand the fine details that go into the beginning of Ramadan according to the books of Islamic Fiqh. Third, a feeling of nationalism has also clouded the collective judgments of the Muslim community here in the West based along national lines. Unfortunately, some of us feel that various interpretations of Islamic law are inherently better since they coincide with the views of my fellow countrymen! This attitude is very detrimental to the community as a whole and does not conform to Islamic ideals!

In this section, we will take a look at the beginning of Ramadan and how it should begin including sighting the moon and issues related to astronomical calculation.

Sighting the moon

The month of fasting starts with the beginning of the lunar month of Ramadan. This event is confirmed traditionally by sighting the new crescent moon by the sunset of the 29th day of the lunar month of Sha'ban. If the crescent moon is not seen, Muslims wait until the thirty days of Sha'ban are completed, then they start fasting the first day of Ramadan.

Abu Hurayrah reported that the Prophet instructed: "Fast after you have seen it [the new crescent] and end the fast [at the end of the month] when you see it. If it is hidden from you, then wait until the thirty days of Sha'ban have passed." Reported by Al-Bukhari and Muslim.

According to the majority of imams, the report of only one pious person is accepted to decide the beginning of Ramadan. Ibn 'Umar



The hila signals the beginning of Ramadan

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said: "The people were looking for the new moon and when I reported to the Messenger of Allah that I had seen it, he fasted and ordered the people to fast." Reported by Abu Dawud, al-Hakim, and Ibn Hibban.

Given these reports, the scholars have differed regarding them. Tirmidhi states, "Most knowledgeable people act in accordance with these reports. They say that it is correct to accept the evidence of one person to determine the beginning of the fast. This is the opinion of Ibn al Mubarak, ash-Shafi'i, and Ahmad. An-Nawawi says that it is the soundest opinion.

Concerning the new moon of Shawwal [which signifies the end of the fast], it is confirmed by sighting the crescent moon by the sunset of the 29th day of Ramadan or by completing thirty days of Ramadan. Most fuqahaa', or jurists, state that the new moon Shawwal must have been reported by at least two pious witnesses. However, other scholars do not distinguish between the new moon of Shawwal and the new moon of Ramadan. In both cases, he accepts the evidence of only one pious witness. Witnesses may be male or female.

What about astronomical calculations?

We are blessed to live in a world that has been made easy through the marvels of modern science. Science and technology have enhanced the quality of life as well as taught mankind about the intricacies of the world around him. Physics, Chemistry, Biology, and other earth sciences have unlocked the answers to many of our questions that only a century ago, could not have been answered.

One of those sciences that has been developed and has answered some of those questions has been the study of astronomy. Through astronomy, we have been able to learn precise details regarding the natural



occurrences of the positioning of the sun and moon with great certainty. Should these vast sciences be overlooked? In fact, a convenient marriage between astronomy and the Sunnah of our beloved Messenger ﷺ is possible to rid ourselves the problems regarding the start and end of Ramadan.

Using advanced technology, we can now know accurate details about the beginning and end of solar and lunar months. Many contemporary scholars started now to accept accurate astronomical information to determine the beginning and end of Ramadan and other Islamic lunar months. The Fiqh Council and the Islamic Society of North America have recently decided to declare the beginning and end of Ramadan based on accurate astronomical reports. The use of astronomical data is now acceptable to many contemporary scholars, Islamic religious organizations and countries. There are still many other scholars and entities who are still studying this issue or prefer to base their decision on the actual observation of the crescent moon in the beginning and end of Ramadan.

What exactly is fasting?

Sawm is the abstaining of food, drink, and sexual intercourse from dawn until sunset with the explicit intention of doing so for the sake of Allah. Fasting can be broken down into five separate types or categories:

1. **Fard** فَرَض : This is fasting done during the whole month of Ramadan once a year.

2. **Wajib** وَاجِب : This refers to fasts that are made to:

- fulfill a nathr, or a vow on a specific day or date for the sake of Allah, upon the fulfillment of someone's wish or desire.
- Make up for a day or more you missed fasting in Ramadan.
- Fasting as a kaffarah or expiation to expiate a religious mistake you made

including, but not limited to, an oath you broke, a killing by mistake, and other incidents.

3. **Sunnah** سُنَّة : This refers to fasts that are made according to the noble example of Rasoolullah like fasting 'Aashouraa' on 10th of Muharram or the Day of 'Arafah on the 9th of Thul Hijjah.

4. **Mustahabb** مُسْتَحَب : This refers to all fasts that are encouraged outside the obligatory fasts such as fasting on Mondays and Thursdays, and the 13th, 14th and 15th days of every lunar month.

5. **Haram** حَرَام : Such as fasts on the first days of Eid ul Fitr, Eid ul Adhaa, and the days of Tashreeq during Hajj (11th, 12th and 13th days of Thul-Hijjah) for the pilgrims.

The Obligatory Actions of Fasting

1. Niyyah: The Intention to Fast

The sincere intention to fast is a necessary act of fasting. Even if a person were to stay away from all the things that nullify fasting without a sincere intention, then this would not be considered a fast and that person would not gain the spiritual benefit of fasting. Sincere intention allows you to put away the troubles of the world and concentrate solely on fulfilling Allah's سُبْحَانَهُ وَتَعَالَى orders.

It is not necessary to express the intentions verbally, because sincere intention is placed in the heart. However, it is permissible, though not mandatory, to express intention verbally also. In this way, you can combine sincere intention in both heart and mind.

Additionally, intentions should be made the night before each day "that tomorrow I will fast." The Maliki madhhab states that intention made at the beginning of the month of Ramadan is sufficient for the whole month, but the majority of scholars and mathahib agree that intention should be made on a nightly basis. The voluntary fasts, those that are not obligatory, can be intended up until the time of the early morning until noon. After which, a voluntary fast would not count if intention was made after noon.

2. Imsaak: Abstaining from Eating, Drinking and Mating during the day.

Allah commanded that the fast starts from dawn and ends at sunset every day. During that time Muslims must refrain from eating, drinking and consuming substances like smoking, medicine and drugs.

Allah says in Surat-ul-Baqarah,

﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَبَيِّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصَّيَامَ إِلَى الْبَلِّ﴾

"And eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till night." [Surat-ul-Baqarah 2:187]

Sahabi 'Adiyy Ibn Hatim said "When the ayah "Eat and drink until the white thread becomes distinct to you ..." was revealed, I took two threads; a black and white threads and placed them underneath my pillow. During the night I looked at them to distinguish between them. In the morning I went to the Messenger of Allah and mentioned that to him and he said: 'It is the black of the night and the white of the day.'" [Bukhari and Muslim].

Therefore, the fasting

time is only during the time between Fajr (dawn) and Maghrib (sunset). A Muslim stops eating slightly before Fajr and breaks the fasting immediately at sunset.



Du'aa for breaking the fast

دُعَاءُ الْإِفْطَارِ
 "اللَّهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ ذَهَبَ الظَّمَأُ
 وَابْتَلَّتْ الْعُرُوقُ وَثَبَّتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ"
 رواه أبو داود

Allahumma laka sumtu, wa 'ala rizqika aftartu, thahabathama'au wabtallatil urooqu, wa thabat-al-ajru insha'Allah.

"O Allah I fasted for you alone, and broke my fast by eating what you have given me. Thirst is over, my flesh is watered, and my reward for fasting is approved by the will of Allah."

Recommended Actions During Fasting

The following actions discussed in this section refer to the acts that are considered mustahabb, or recommended by Prophet Muhammad ﷺ. These acts if done, bring the person who does them great thawab, or rewards, thus, they are important but not mandatory. Those actions are as follows:

- **Suhoor:** سُحُور Suhoor is a pre-dawn meal that takes place right before the fasting begins before fajr prayer. It was an established Sunnah of Allah's Messenger ﷺ and those companions who followed him.

- **Delaying the Suhoor:** Not only is it sunnah to have a pre-dawn meal, it is also sunnah to do so as late as possible without eating after the Fajr athaan has been called. This helps during the day to not feel as hungry and fatigued. It also helps the person who is fasting to perform his religious obligations with vigor and not feel sluggish throughout the day.

- **Immediately Breaking Fast:** It is the Sunnah of Allah's Messenger ﷺ to break his fast immediately when hearing the Athaan of

the Maghrib prayer upon sunset at the end of the day. You shouldn't delay breaking fast. This is a reward from Allah that we may eat immediately after completing our daily fasting during Ramadan.

- **Breaking the Fast with Dates:**

Breaking the fast with dry fresh dates is also the Sunnah of Allah's Messenger ﷺ. If dates are not available, then something else can be used, even a cup of water.

- **Making Intention During the Night:**

It is also mustahabb to make your intentions during the night. Remember, during Ramadan intention needs to be made before the Fajr time, however making intention during the night to fast the next day, safely allows you to do so without missing the time to make intention.

The previously mentioned acts can bring the person who does them great rewards and can help protect him/her from falling into bad deeds during the fasting period. Keep these simple and easy things in mind, because they can make your fast that much better!

Fasting Outside of Ramadan

Ramadan is not the only time when Muslims are encouraged to fast. There are other voluntary fasts that a Muslim is encouraged to perform. In this section, we will examine the optional fasts that were regularly observed by Allah's Messenger ﷺ and bring great reward to those who fulfill them.

Fasting the First Six Days of Shawwal

Shawwal is the month that immediately follows Ramadan. It has been narrated that any six days during that month are recommended to fast.

Abu Ayyuob al-Ansari (Allah be pleased with him) reported that Rasoolullah said: "He who observed the fast of Ramadan and then followed it with six (days) of Shawwal; it would be as if he fasted forever."

Therefore, the person that fasts these six days after Ramadan, it's as if he fasted his whole life. Scholars interpreted this hadeeth saying that fasting the thirty days of Ramadan are rewarded as if one is fasting three hundred days since Allah rewards each good deeds tenfold. Then fasting the six days of Shawwal is rewarded also tenfold, which means that they will be considered as one fasts sixty days. The total reward of both fasts will be as if you fast 360 days which amount to around one year. If a Muslim keeps the habit of doing that every year, he or she will be considered as fasting forever.

Fasting on the day of 'Arafah

Other hadeeth have been mentioned regarding fasting on the day of 'Arafah. Let's look at the following hadeeth on this point.

Abu Qatadah al-Ansari (Allah be pleased with him) reported that Rasoolullah ﷺ was asked about fasting on the day of 'Arafah (9th of Dhu'l-Hijja), whereupon he said: "It expiates the sins of the preceding year and the coming year." He was asked about fasting on the day of 'Ashuraa (10th of Muharram), whereupon he said: "It expiates the sins of the preceding year." (This has been reported by Imam Muslim).

The Fast of 'Ashuraa

In a hadeeth related by Ibn Abbas (R) when the Messenger of Allah came to Madinah, he found the Jews fasting the day of 'Ashuraa'. He inquired why they did so. They replied that it was a good day, the day in which Allah delivered Prophet Musa and the Children of Israel from their enemy, Pharaoh. As gratitude Musa fasted that day. The Prophet responded: "I'm closer to Musa than you." He then fasted the day and commanded the believers to fast." (Bukhari and Muslim)

The Jews fasted only on the 10th of Muharram and the Muslims were asked to fast one extra day. Thus one can fast either the 9th and 10th or 10th and 11th of the month.

Narrated by Salim's father: The Prophet said, "Whoever wishes may fast on the day of 'Ashuraa'."

Narrated By Ibn 'Abbas: I never saw the Prophet seeking to fast on a day more (preferable to him) than this day, the day of 'Ashuraa', or this month, i.e. the month of Ramadan.

According to the above mentioned hadeeth, it is very meritorious to fast on the day of 'Ashuraa or the 10th of Muharram.

Fasting on Mondays, Thursdays, as Well as Three Days Every Month

Fasting on Mondays and Thursdays was also mentioned in numerous ahadeeth and is an established practice of the Prophet ﷺ. Likewise, it was also recommended by Allah's Messenger ﷺ that Muslims fast at least three days a month. The following ahadeeth illustrate this point.

Abu Qatadah Ansari (RA) reported that Allah's Messenger ﷺ was asked about fasting on Monday, whereupon he said: "It is (the day) when I was born and revelation was sent down to me." Reported by Muslim.

Osamah ibn Zayd narrated that the Prophet of Allah ﷺ used to fast on Monday and Thursday. When he was asked about it, he said: "The works of the servants (of Allah) are presented (to Allah) on Monday and Thursday." Related by Tirmidhi

Hunaydah ibn Khalid narrated from his wife on the authority of one of the wives of the Prophet ﷺ who said: The Apostle of Allah used to fast the first nine days of Dhul-Hijjah, 'Ashuraa' and three days of every month, that is, the first Monday (of the month) and Thursday. Related by Tirmidhi

Narrated By Hafsa, Ummul Mu'minin: The apostle of Allah ﷺ used to fast three days every month: Monday, Thursday and Monday in the next week.

Umm Salamah once said: "Rasoolullah ﷺ used to command me to fast three days every month beginning with Monday or Thursday." Reported by Tirmidhi.

CHAPTER REVIEW

Projects and Activities

1. Participate with your class or family in a field trip to sight the Hilal at the beginning of Ramadan or any other lunar month.
2. Participate with your class or family in a field trip to an observatory in your city to learn some astronomical information on how the lunar month starts and ends.
3. Create a poster of the Islamic lunar year which includes all the twelve months of the year.



Stretch Your Mind

1. What are the similarities and differences between Lunar and Solar years?
2. Compare and contrast Islamic and Christian fasting.



Study Questions

- 1 Define: a. Suhoor b. Imsaak, Niyyah c. 'Aashouraa'
- 2 What is the lunar year made of? Support your answer with an ayah.
- 3 How many days in the lunar month? Support your answer with a hadeeth.
- 4 What are the types of siyam?
- 5 What are the mandatory actions of Siyam?
- 6 How does a Muslim observe the niyyah of fasting?
- 7 What should a fasting Muslim abstain from?
- 8 What are some of the optional fasting opportunities outside Ramadan?

UNIT

C

CHAPTER

THREE

Mubtilaat-us-Siyam: The Nullifiers of Fasting

CHAPTER OUTLINE

- 1 Learn the main nullifiers of fasting.
- 2 Understand the wisdom behind easing the fasting rules on people with medical conditions.
- 3 Understand how a broken fast can be made up.
- 4 Learn some common actions that do not nullify the fast.
- 5 Learn some common actions that are discouraged while fasting.

VOCABULARY

Mubtilaat-us-Siyaam مَبْطَلَاتُ الصَّيَامِ

Qadaa' قَضَاءٌ

Kaffarah كَفَّارَةٌ

Fidyah فِدْيَةٌ

In this section, we will take a good look at the actions that nullify fasting, as well as those actions that don't. Likewise, we will take a look at those actions that are recommended by the Prophet and those actions that are discouraged.

Mubtilaat-us-Siyam: The Nullifiers of Fasting

The nullifiers of siyam are those acts that break fast and render it void. Just like in salah, there are actions that invalidate the fast and should be avoided at all costs. There are two procedures to make up for the missed days of fasting:

1. **Qadaa'** قَضَاءٌ: It is a process that is called qadaa', or to make up. It refers to a fast that is made in place of one that is broken intentionally.

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2. **Kaffarah** كَفَّارَةٌ: It is a penalty for missing a day of fasting in a certain manner as explained later.

Let us learn now the main Mubtilaat-us-Siyam, or the Nullifiers of Fasting.

1. **Eating and Drinking.** Deliberate eating, drinking and substance consuming (medicine, smoking, drugs etc.) break fasting. These actions nullify the fast if done willfully.

However, if a person eats or drinks forgetfully or accidentally or is forced to do it, the fasting will stay intact. That day should not to be made up and the person should continue his or her fasting. If someone forgets that he or she was fasting and ate or drank, then he must stop eating and drinking as soon as he remembers, then continue his or her fasting.



While smoking and doing drugs is obviously prohibited according to most contemporary scholars, smoking and other substance consuming break the fast also.

2. **Intentional Vomiting.** Abu Hurayrah reported that the Prophet (S) said: "Whoever is overcome and vomits is not to make up the day. Whoever vomits intentionally must make up the day." [Reported by Ahmad, Abu Dawood, at-Tirmithi and Ibn Majah]

3. **Sexual Intercourse.** Just like eating and drinking, sexual relations invalidate one's fast. Allah only allows such activity during the nights of Ramadan, but not during the day. Allah says in Surat-ul-Baqarah,

"Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments." [2:187]

Abu Hurayrah reported that the Prophet (S) said: "Whoever forgets he is fasting, and eats or drinks is to complete his fast, as it is Allah who fed him and gave him something to drink." [Reported by Al-Bukhari, Muslim and others]. Ibn Abbas also reported that the Prophet (S) said: "Allah has excused for my ummah: mistakes, forgetfulness and what they are forced to do."

[Reported by At-Tahawee, al-Hakim and Darqutni]

Similarly, if a person breaks the fast before the actual Maghrib (sunset), or after Fajr, because of a mistake in time recognition, he is not to make up the day.

Sexual intercourse not only breaks the fast, but also requires the two partners to offer a kaffarah, or expiation. The Kaffarah is a penalty on the person who breaks their fast intentionally through such unfitting act during the day of fast. The kaffarah is to do one of the following actions in the order displayed below:

- a. Releasing a slave,
- b. Fasting sixty consecutive days, or
- c. Feeding sixty needy individuals.

Intimate relation between couples is the only action, according to most scholars, which requires making-up the nullified day and a kaffarah be performed.

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Related Story

Abu Hurayrah reported that a man came to Rasoolullah and said: "I am destroyed!" The Prophet asked: "What has destroyed you?" He said, "I had intercourse with my wife during a day of Ramadan." The Prophet asked: "Are you able to free a slave?" He said, "No". The Prophet asked: "Is it possible for you to fast for two consecutive months?" He said, "No." The Prophet asked: "Is it possible for you to feed sixty poor people?" He said, "No." The Prophet said: "Then sit." A basket of dates was brought to the Prophet and he said to the man: Give this in charity. The man said: "To someone poorer than us? There is no one in Madinah who is poorer than us!" The Prophet laughed until his molar teeth could be seen and said: "Go and feed your family with it." [Reported by Al-Bukhari, Muslim and others] Most scholars say that both husband and wife have to perform the acts of expiation (kaffarah) if they intentionally have intercourse during a day of Ramadan on which they had intended to fast.

Contemporary Fiqh

Medical Injections

Medical injections were not available at the time of the Prophet {P}. Presently, medical injections are necessary medical tools to help patients recover. What do contemporary scholars say about them? Do they break the fast or not?



Injections containing nourishment.

When a seriously ill person cannot eat food or keep it in his or her stomach, doctors order that nourishment must be injected into his or her veins. The injection reaches the bloodstream then it likewise breaks the fast since it is being used in place of food and drink. Though this urgent type of action breaks the fast thus falls generally under intentional eating and drinking, it is not considered as a sin

if given to a sick person in need of it. As a matter of fact, a person who reaches this stage must break his fast to stay well and alive. All what is needed is to make up the day later. Similar is the use of drips containing glucose and saline solutions, and inhalers used by people sick of asthma.

Other Medical Injections. Medical injections taken in the arm or the hip do not invalidate the fast according to the stronger opinion of the contemporary scholars. Nose, ear and eye drops can also be taken during the fast without a problem. Just in case, if the drops are felt toward the throat coming from the nasal canals or from the ears, the fasting Muslim should spit them out. Non-nutritious medical injections and drops in general are not considered food, and they are not usually taken through the mouth into the stomach.

Regular Medicine. Medicine taken through the mouth into the stomach, like pills or syrup, does invalidate the fast.

May Allah relieve all sick believers.

Things That Do Not Break Your Fast

Now that we know what breaks fast both intentionally and unintentionally, let's look at what doesn't break the fast. The following items are commonly thought to break the fast, but they don't. Those items are as follows:

1. To eat or drink unintentionally (accidentally drinking water or eating a piece of food).
2. Water entering ears or nose.
3. Dust or dirt going down the throat.
4. Swallowing one's own saliva.
5. Taking an injection (a shot)
6. Applying kohl or other cosmetics to the eyes.
7. Taking a bath to keep cool.
8. Rubbing oil onto the body or hair
9. To vomit unintentionally.
10. Applying perfume (Though it is not permitted to inhale the smoke of incense while fasting. It is also not permissible to smoke cigarettes or inhale its smoke)
11. Brushing the teeth without toothpaste (i.e. using a miswak)
12. A wet dream which makes ghusl obligatory does not break the fast

Discouraged Actions During Fasting

The following actions are religiously makrooh, or discouraged during fasting, because they could eventually lead to breaking one's fast. These few actions could put your whole fast in jeopardy; therefore, they should be avoided at all costs. Those actions are as follows:

1. Chewing flavorless gum, rubber, plastic items, or other such things:

If the gum is flavored, then you have in fact broken your fast. Gum chewing will break your fast during Ramadan especially if it is flavored. Even though the gum is not swallowed the flavoring is and will invalidate fasting because something has gone down your throat and is ingested by the body!

2. Using Toothpaste:

Toothpastes or powders shouldn't be used during fasting either. Should any tooth-



paste or tooth powder reach the back of the throat it could possibly invalidate the fast. In fact, many scholars recommend not using the miswak, even though it is an established Sunnah of Allah's Messenger ﷺ for the simple fact that mistakes in using them could lead to breaking the fast.

3. Tasting any article of food or drink despite spitting it out for no good reason:

This too is highly disliked, because it can lead to breaking the fast. Remember, anything that goes down the back of the throat will in fact break the fast because the body is being nourished. However, Muslim scholars allowed a mother or a cook to taste the food they are cooking for family of customers when it is necessary.

4. Trying to quench thirst by swallowing saliva:

Naturally saliva will pass through the back of the throat during fasting. This fact is undeniable, however what is mentioned here is purposely gathering saliva in the mouth to try and quench thirst. According to some scholars, this in itself will break the fast because it signifies that the person fasting has the intention to break it.

5. To complain of hunger or thirst:

The purpose of fasting is to develop taqwa (God-consciousness) through personal struggle. Constantly complaining about thirst and hunger doesn't aid in learning the lessons of Ramadan and fasting.

6. To use too much water up the nostrils and gargle in wudu:

Despite the fact that these are established Sunnah of the Prophet ﷺ in wudu', we should strive to not use too much water during wudu' in Ramadan for the simple fact that you could possibly break your fast.

7. Quarreling, Fighting, and Arguing:

Bickering, arguing, and fighting are filthy acts that should be abstained from both inside and outside of Ramadan. However, it is even worse during the month of Ramadan, the month of mercy and increased religious practice and reflection.

8. Backbiting, Lying, and Swearing:

Additionally, foul words and poisons of the tongue, including backbiting, gossiping, lying, and swearing should be avoided at all costs. Ramadan should help us learn patience, and help us to stay away from these evils.



Exemptions from Fasting During Ramadan

Allah سبحانه وتعالى in his mercy, has made Islam very easy for those who wish to practice it. Sometimes the hardships of life demand some ease in the acts of worship that are obligatory on Muslims including prayers and fasting. Allah exempts certain people from fasting when it is not possible. Those individuals that are exempted from fasting are so because of one of the following conditions:

1. Illness.

Sick people who fear their health will be badly affected by fasting. They should make up the loss, everyday, when they recover after Ramadan if possible. If it is feared that fasting will lead to death, it is obligatory to break one's fast.

2. Travel.

A traveler is also exempted from fasting, however it is better for him to fast if his/her journey is not tiresome.

﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾ (١٨٥)

"Whoever of you is present in the month, he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days; Allah desires ease for you, and He does not desire for you difficulty."

[Surat-ul-Baqarah 2:185]

3. Aging.

The elderly or terminally ill people that have no strength to fast or will not be cured of their illness after Ramadan. They will have to give fidyah, or compensation for everyday they don't fast.

﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾ (١٨٦)

"and those who are not able to do it [aging



and permanently ill] may effect a redemption by feeding a poor man." [Surat-ul-Baqarah 2:184]

4. Pregnancy and Breast Feeding.

Expecting and nursing mothers are exempting from fasting if they deem fasting harmful to their health or to their babies.

5. Menses (A woman's monthly menstruation).

This period usually last for seven days every month.

6. Nifaas (Post Child-birth bleeding).

This period usually lasts for 40 days.

7. Insanity and Unconsciousness.

Insane or unconscious individuals are exempted from fasting because they are not required to perform religious obligations for their lack of mental health.

Fidyah (فِدْيَة)

Fidyah, or atonement refers to a compensation that is paid due to the inability to fast. This is paid by the elderly or terminally ill people who cannot perform a full fast and will not be healed of their illnesses after the passing of Ramadan.

Those individuals who cannot fast at all should do one of the following to expiate the obligation of fasting upon him/her.

(1) To give 3.5 lbs + approx. 1.6 kg of wheat per every missed day of fasting, or 7 lbs – approx. 3.2 kg of barley per every missed day of fasting.

(2) Or.....the equivalent of the above in cash per every missed day of fasting.

If, however, an old or sick person gains the strength or recovers from their sickness after Ramadan, he/she must make up the missed number of fasts. Whatever he gave as charity, will be an additional blessing from Allah سبحانه وتعالى



CHAPTER REVIEW

Projects and Activities

Create a poster or a Powerpoint presentation of Mubtilat-us-Siyam, or Nullifiers of Fasting. Include the discouraged actions during fasting.



Stretch Your Mind

How do the rules of Islamic fasting witness to the kindness of Allah and the easiness of Islamic religion?



Study Questions

- 1 List the actions that are classified as Mubtilat-us-Siyam, of nullifiers of fasting?
Support your answer with the related ayaat and ahadeeth.
- 2 Who is exempt from fasting ? Support your answer with the related ayaat.
- 3 What do you need to do if you miss a fast by eating or drinking?
- 4 What is the kaffarah for breaking the fast through sexual relation?
- 5 Indicate if the following actions breaks the fast:
 - a. To eat and drink forgetfully.
 - b. Food put in the mouth by force of a fasting person.
 - c. Water going down the throat while gargling, while being conscious of one's fast to vomit at least a mouthful intentionally.
 - e. Swallowing intentionally a pebble, piece of paper or any item that is not used as food or medicine
 - f. Using medical ear or eye drops.
 - g. Inhaling snuff into the nostrils
 - h. To eat and drink after the Fajr prayer or to break the fast before sunset due to a cloudy sky or a faulty watch, etc., and then realizing one's fault.
 - i. A woman gave birth to her child during the day of Ramadan.
 - j. A woman gets into her menses period during the day of Ramadan.
 - k. To apply or smell perfume.
 - l. Smoking.

UNIT

C

CHAPTER

FOUR

Hajjat-ul-Wadaa' Prophet Muhammad's Farewell Pilgrimage (Part One)

CHAPTER OUTLINE

- 1 Learn about the preparations the Prophet made for his Farewell Hajj.
- 2 Learn the rituals of Hajj that the Prophet performed before reaching Makkah.

VOCABULARY

The Farewell Pilgrimage حجة الوداع

Miqat مطات

Ihram احرام

Talbiyah تلبية

Islam Spread Peacefully Over Arabia

There were no wars and military expeditions after Tabook. There was peace across Arabia from one end of the peninsula to the other. During the 9th and 10th years A. H., the Prophet was extremely busy receiving delegations representing the various tribes from all over Arabia. Historians cite more than seventy tribes and nations that dispatched delegations to Madinah to learn about and accept Islam. The tribes of Daws, Taqueef, Fazarah, Haneefah were among the many that came to meet the Prophet and pledge their allegiance. At least two Christian delegations came and declared their acceptance of Islam; delegations from Najran and another from Tai' under the leadership of Udayy Ibn Hatim At-Ta'ee also visited the Prophet. Prophet Muhammad was also extremely busy sending out instructors and messengers to teach those tribes and others the religion of Islam.

The Prophet Plans for Hajj

Allah prescribed the Hajj in the 9th year A.H. The Prophet made the decision not to go for Hajj during the 9th year A. H. This was because many Arabs still hadn't embraced Islam and would come to Makkah to make Hajj according to their faulty traditional ways. Some of them would even do Hajj naked while others would bring their idols with them. Therefore, Rasoolullah sent Abu Bakr with a few hundred Muslims to

perform Hajj the right way demonstrating to the Arabs how to perform it properly. He ordered Abu Bakr and Ali Ibn Abi Talib to teach the Quraysh and the Arabs Surat-ut-Tawbah which invited all Arabs to become Muslims. It also called upon them not to come to Al-Masjid-ul-Haram as long as they worship other than the one true God.

When the month of Thul-Q'idah came of the 10th year A.H., the Prophet prepared for Hajj and ordered the people of Madinah to do likewise. The Prophet sent messengers to all parts of Arabia asking the Muslims to join him in the Greater Pilgrimage.



Fast Facts

Prophet Muhammad performed Hajj only one time after he became a prophet. That was Hajjat-ul-Wadaa'.

He performed 'Umrah twice. The first on the seventh year of Al-Hijrah, which is called 'Umrat-ul-Qadaa'. He performed it with many of the Sahabah based on the agreement with the Quraysh in Al-Hudaybiyah. Rasoolullah performed the second 'Umrah along with Hajjat-ul-Wadaa' in the tenth year of Al-Hijrah.

Responding to the Call of Prophet Ibraheem

In doing so, he was carrying out the command given to Ibraheem (عليه السلام) nearly 2500 years before Muhammad's birth.

The Prophet responded to Ibraheem's (عليه السلام) call not with hundreds or thousands, but with more than one hundred thousand believers.

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾

"And proclaim amongst mankind the pilgrimage. They will come to you on foot and upon all kinds of lean camels coming from every remote land." [22: 27].

Preparing for the Great Hajj

The tents were pitched outside Madinah. Thousands of Muslims from many tribes and localities of Arabia came to join the Prophet on his first Hajj. They poured down from the mountains and out of the valleys, from



Al-Masjid An-Nabawi

deserts, towns and villages. Now they knew what brotherhood in Islam actually meant.

In the recent past, these same people were tearing each other to pieces. They had been addicted to the evils of drinking, gambling, adultery and discrimination. But now they were acting as if they had but one soul and one sense of purpose: to respond to their Lord's call to visit His Sacred House.

Prophet Muhammad ﷺ ensured that the rituals of Hajj were very clear to the Muslims. During the Farewell Hajj, he practiced before the pilgrims everything that he preached. God saw that he did not miss conveying anything to his followers. It was for God to command and for Muhammad to obey.

Prophet Muhammad ﷺ had a very effective method of preaching. He ensured that his followers promptly acted upon his teachings. He forgave all his former enemies—Abu-Sufyan, Ikrimah Ibn Abi Jahl, Malik Ibn Awf, 'Uyaina Bin Hisn, and countless more. Indeed, in this pilgrimage there were thousands who had fought him as their enemy,

but they were now his friends and followers. They had gone through some difficult experiences before finally reaching the conclusion that he, Muhammad, was nothing but a true messenger. Thus they showed their appreciation of his virtues by their presence at Madinah in this tenth year of Hijrah.

25th of Thul-Qi'dah: The March of Pilgrims

The Prophet ﷺ and tens of thousands of Muslims set off toward Makkah at the end of Thul-Qi'dah (25th). By doing so the Prophet ﷺ had in mind teaching the people the Hajj rites according to his Sunnah. He had all his nine wives with him so that women could learn about their rites as well.

When the Prophet ﷺ reached Thul-Hulayfah, he encamped and spent the night there. Thul-Hulayfah is the Miqaat *مِيقَات*, the marker point for pilgrims who come for Hajj from the north. Those wishing to perform pilgrimage cannot pass through the Miqaat

without having made their intention for Hajj and putting on the Hajj uniform which is called Ihram *إِحْرَام*.

The next morning the Prophet and his followers prayed Salat-ul-Fajr. Then he told them all the revelation he had received instructing him about the rituals and rules of Hajj. He ordered: "Wear your Ihram here and make your intention for Hajj." So he washed, wore his Ihram and before he made the intention for Hajj, Ai'shah gave him some fragrant musk to wear. He then prayed two rak'at, which are called Sunnat-ul-Ihram.

The pilgrim's garb, the ihram, is very simple and consists only of one piece of white cloth tied round the waist with another similar piece covering the upper part of the body. The head and arms are left uncovered. The companions and followers eagerly followed the example of their Prophet and donned the ihram too in the same way.

Fiqh Point

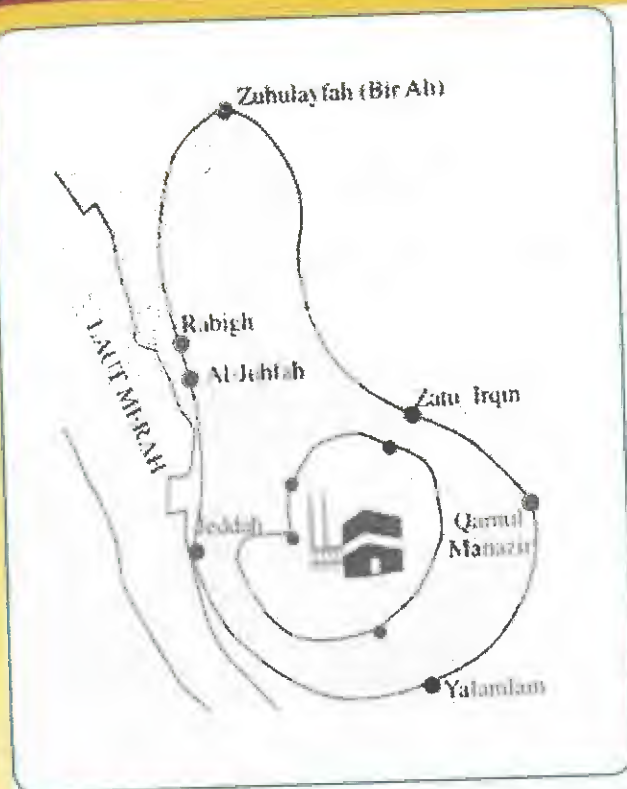
When in state of ihram, pilgrims cannot do the following:

1. Cut hair or clip nails
2. Wear perfume
3. Men cannot wear regular clothing
4. Hunting
5. Cutting branches of trees in Makkah
6. Sexual relations with spouse.

The Wisdom Behind the Mandate of Ihram



In this garb, all men stand before their Lord as equals. Kings cannot be distinguished from poor men, nor noblemen from laborers. Ihram provides a visual picture of equality of human beings. This is a striking reality check for many people. It instills a real dose of humility especially to those who are vulnerable to having a superiority complex based on their position in society. Here is unity and equality carried out in practice and not merely preached as a theory in textbooks.



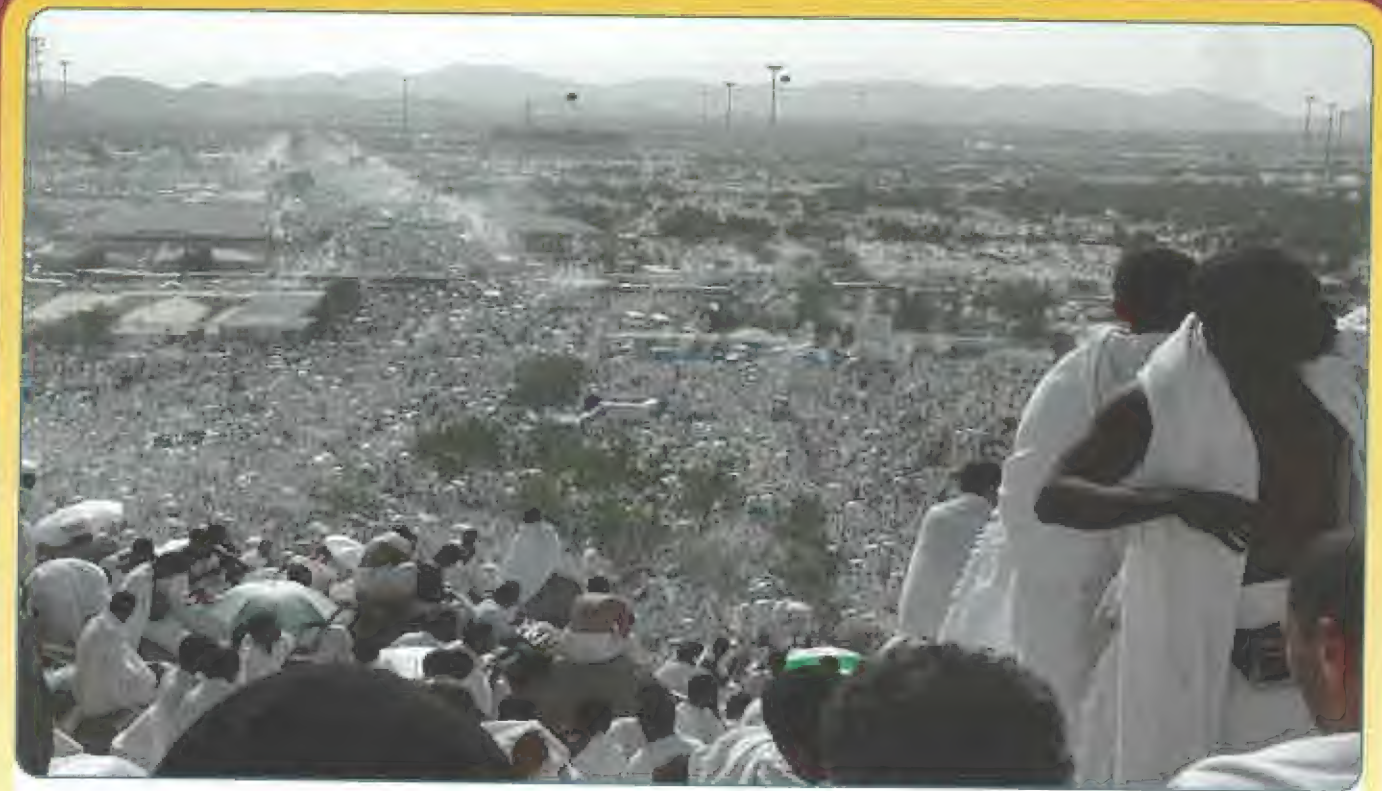
Map shows the locations of the miqaats for beginning Hajj from all directions. Pilgrims must adhere to Ihram clothes and rituals in the Haram area as they perform Hajj or 'Umrah.

The Hajj



By Him whose House the loving pilgrims visit,
Responding with ihram at the appointed limit,
Uncovering their heads in total humility
Before One to Whom faces bow in servility.
They exclaim in the valleys, "We have responded to You -
All Praise is Yours, and Kingdom too!"
He invited and they answered, with love and pleasure;
When they called upon Him, nearer came the Divine treasure.
You see them on their mounts, hair dusty and disheveled,
Yet never more content, never happier have they felt;
Leaving homelands and families due to holy yearning,
Unmoved are they by temptations of returning.
Through plains and valleys, from near and far,
Walking and riding, in submission to Allah.

Source: *Awdah-ul-Masalik ila Ahkam-il-Manasik*. The poem is by Imam Ibn Qayyim al-Jawziyyah. It is translated into English by Usama Hassan. Other parts of the poem are inserted in the appropriate places through out this and the following chapter.



Starting the Hajj

With their bodies washed clean, their hearts purified, and clothed in the white garb, the Muslims followed their leader, their beloved brother in faith. Prophet

Muhammad ﷺ led Salat ul-Thuhr. After that he mounted his camel, Al-Qaswaa', and gave the signal to make **تلبية** Talbiyah:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ
إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكُ، لَا شَرِيكَ لَكَ

"Labayk-allahumma Labayk. Labayka La Sharika laka Labayk
Innal-hamda wan-ni'mata laka wal-mulk, la shareeka lak..."

(Here I am at your service. Here I am O God! I am here and declare that there is no partner with you. I am here at your service. All praise, thanks and blessings belong to you. You have no partner O God!

This is the most direct form of response to God's call of service. Man speaks to God directly and God speaks to mankind without any intermediary or intercession. It makes

man a free man. The soul of man realizes its greatness by standing in the presence of God, his only Lord, and it's emancipated from all evil thoughts.



Spiritual Awakening

As Prophet Muhammad ﷺ said the Talbiyah at each stop, he was followed by thousands of voices in unison repeating what he said. The hills and deserts echoed their passionate calls to their Lord.

Those men and women who have experienced Hajj report that they feel an intense spiritual awakening. Indeed there is something about Hajj that can raise even the meanest of men to nobility and devotion. It is like being drowned in the sea of God's Love.

Hajj indeed is a symbol of sacrifice in which the soul of man sacrifices worldly comforts, luxuries, and joys for the sake of pleasing God. Although Hajj has some physical difficulties and financial burdens, pilgrims still love it for its spiritual gratification. There are Muslims, who have performed pilgrimage a score of times are still not satisfied and wish to perform more. It is the most fascinating and spiritual journey for a Muslim.

CHAPTER REVIEW

Projects and Activities

1. Borrow the two pieces of ihram and wear them as the Hujjaj usually do. Take pictures and share with your classmates and friends.
2. Watch a documentary about Hajj.



Stretch Your Mind

What is the wisdom behind having the points of Miqaat around Makkah?



Study Questions

- 1 Define: a. Miqaat b. Ihram c. Talbiyah
- 2 What is the ayah where Allah orders the believer to come for Hajj? Write the ayah in Arabic and its meaning in English.
- 3 What is the wisdom behind the ihram uniform? What restrictions apply when a Muslim is in ihram situation?
- 4 Write the Prayer of Talbiyah in Arabic along with its meaning in English.
- 5 What are the actions a pilgrim cannot do after he starts his or her ihram and makes the niyyah for Hajj?
- 6 Provide brief answers to the following questions:
 - a. Name the two Christian delegations the Prophet received and hosted in Madinah?
 - b. When did Allah make Hajj an obligatory worship?
 - c. When did Prophet Muhammad perform Hajj?
 - d. How many times did the Prophet perform Hajj after he became a Prophet?
 - e. How many times did the Prophet perform 'Umrah after he became a Prophet?
 - f. What is the name of the Miqaat point the Prophet passed through in his way to Hajj?

UNIT

C

CHAPTER

FIVE

Hajjat-ul-Wadaa': Prophet Muhammad's Farewell Pilgrimage (Part Two)

CHAPTER OUTLINE

Learn about the events of Prophet Muhammad's Farewell Hajj.
Learn the rituals of Hajj.
Appreciate and value the spiritual importance of Hajj.
Learn and appreciate the Prophet's final message to Arabs and mankind

VOCABULARY

Tawaf-ul-Qudoom طواف القدوم

As-Safa الصفا

Al- Marwah المروة

Sa'i سعي

Mina منى

Arafaat عرفات

Al-Muzdalifah المذلفه

Tawaf-ul-Ifadah طواف الإفاضة

Tawaf-ul-Wadaa' طواف الوداع

Yawm-ut-Tarwiyah يوم التروية

Yawm-un-Nahr يوم النحر

4th of Thul-Hijjah:

The Tawaf of Arrival

Before the Prophet reached Makkah on the 4th day of Thul-Hijjah, he encamped at Thee-Tuwa valley (a place close to Makkah) and spent the night there. He prayed Fajr, and then made ghusl before entering Makkah. As soon as he reached Makkah he hastened to Al-Ka'ba, kissed Black Stone, and made seven circuits around Al-Ka'bah. This action is called Tawaf-ul-Qudoom طواف القدوم, or the Arrival Tawaf.

This is the first Hajj ritual a pilgrim should perform when he enters Makkah. During the first three rounds he jogged lightly and the remaining four he went somewhat easy. Then he prayed two rak'at at Maqam Ibraheem. Then he recited,

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﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ﴾

"And make the stand of Ibraheem a place to pray." (11;125).

Later, he drank water from the spring of Zamzam before going to make Sa'i.

Performing Sa'i السعي between As-Safa and Al-Marwah

The Prophet (pbuh) proceeded to the Hill of As-Safa الصفا. On his approach, Rasoolullah recited the Qur'anic verse:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ
الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ
بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ﴾

"Behold! As-Safa and Al-Marwa are among the symbols of Allah. So, those who perform Hajj or 'Umrah should walk around them" [Surat-ul-Baqarah 2:158]

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Rasoolullah then climbed As-Safa until he could see Al-Ka'bah from where he stood. He faced Al- Ka'bah and thrice proclaimed Allah's Oneness and glorified Him. Then he said Takbeer followed by La Illaha ilallah, Wahdahu La Sharika Lah, Lahul Mulku Walahul Hamdu wahuwa Ala Kulli Shay'in Qadeer."

"There is no deity worthy of worship except Allah. He has no partners. To Him belong the kingdom and all praise. He alone grants life and death. He has power over all things. There is no god but He. He has fulfilled His promise, given victory to His servant, and He alone defeated the confederates."

Then he descended toward Al- Marwah المروة. Half way through when he came to the bottom of the hill, he jogged then slowed down. Climbing the Hill of Al-Marwah, he faced the Qiblah and made takbeer and repeated what he had said on As-Safa. At Al-Marwah on his seventh round the Prophet commanded all those who had no 'hadiy', or cattle for sacrifice, to offer to shave their heads or shorten their hair and free themselves from the restriction of ihram for the time being.

At the Ka'bah



When they see His House - that magnificent sight
For which the hearts of all creatures are set alight -
It seems they've never felt tired before,
For their discomfort and hardship is no more.
Now the eye of the Lover drowns in its streams,
It sees through its tears the goal of its dreams;
Now for Allah, how many tears are issued,
Each one being followed by a multitude?
When the eye perceives the House, its darkness clears,
And from the sorrowful heart, pain disappears;
Vision cannot encompass this beautiful sight:
Each glance returns with greater delight!
No wonder at this, for when the Merciful preferred
The House for Himself, it became most honored.
He clothed it in majesty, a magnificent garment;
Embroidered it with beauty, a wonderful ornament!
The hearts all love the House therefore,
Awed and humbled, in respect and honor.

8th of Thul-Hijjah: The Day of Tarwiyah

On the 8th of Thul-Hijja (the day of Tarwiyah تروية), the Prophet left Makkah for Mina and reached there at noon. All the Muslims joined the Prophet at Mina and stayed there over night.

9th of Thul-Hijjah: Arriving at Arafaat

After the Fajr prayer on Friday, 9th of Thul-Hijjah, the Prophet (pbuh) rode his camel Al-Qaswaa' to 'Arafaat. 'Arafaat, also called Arafah, is a plain near Mina which has a small mount that is called "Jabal-ur-

Rahmah," or the Mount of Mercy.

The one hundred thousand pilgrims followed the Prophet to 'Arafaat. The Prophet's tent was pitched at a place called Namirah to the east of 'Arafaat. Soon after midday, riding his camel, he went to the center of Arafaat and delivered his famous sermon.

Fast Facts

Historians estimate that one hundred thousand pilgrims observed Hajj with the Prophet in the ninth year of Al-Hijrah and listened to his sermon.



Famous Sermon

After thanking God the Prophet (pbuh) addressed the people saying: "O People! Listen to me very well, because I do not know that after this year I will ever meet you again in this place.

O People, (from now onwards) until you meet your Lord, your blood and your properties are as sacred as are this day and this month.

And surely you will meet your Lord and He will ask you about your deeds and I have conveyed His message to you.

"He who is entrusted with property belonging to another should deliver his trust to whom it belongs.

"And all that is lent on usury is cancelled but your capitals are yours. Do not do injustice to others nor let injustice be done to you."

"God has decided that there is no usury. And all interest due to 'Abbas bin Abdul-Muttalib is cancelled."

"And all compensation for bloodshed in the Time of Ignorance (Jahiliyyah) is abol-

ished."

"Therefore Oh people, understand well my sayings. I am conveying Allah's message to you. I have left with you something that if you take hold of, you will never go astray, namely the Book of God and my Sunnah. Don't become kuffar (Non-believers) after me, beheading each other.

Oh people, listen to my speech and make sure that you understand it. You are taught that each Muslim is a brother of every other Muslim and Muslims form one brotherhood. It is not lawful for a man to take anything of his brother's except what is given with one's own free will. Therefore do not do injustice to one another.

Oh God! Have I conveyed my message?"
They all shouted with one voice, yes.

The Completion of the Message

When the Prophet had finished his sermon he stepped down from his camel. Bilal made 'athan and the Prophet ﷺ combined the prayers of Thuhr and 'Asr with one 'Athan

and two Iqamahs (Qasr and Jami')
As he did so, God revealed to him,

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ
نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

"This day, I have perfected for you your Faith, and completed My blessing upon you, and have accepted for you Al-Islam as a religion." [Surat-un-Nisaa' 5: 3]

The Prophet immediately recited this verse to all present.

Reading Between the Lines

When Abu Bakr رضي الله عنه heard the verse about faith being perfected, he wept! He realized that when the message was completely delivered, the Messenger would depart. He sensed that the day when the Prophet ﷺ would meet his Lord and depart this life leaving his companions was not far off.

Then the Prophet ﷺ mounted his camel and rode until he reached a spot where he turned to face the Qiblah. He made thikr and du'aa' there until sunset.

Arafat



Now to 'Arafaat, hoping for Mercy and Forgiveness
From the One overflowing with Generosity and Kindness;
Now for Allah is that Magnificent Standing
Like, though lesser than, the Day of Reckoning.
The Irresistible draws near, His Majesty manifest,
Boasting to His angels, for He is the Mightiest,
"My slaves have come to Me so lovingly,
I'll be Generous and Merciful, willingly.
I have forgiven their sins, - to this you are witness -
Fulfilled their hopes, and showered them with goodness."
So joyous news! O people of that standing,
When sins are forgiven and mercy is spreading;
How many slaves are set completely free?
Whilst others seek a cure, and heal will He.
Now Satan is never known to lose such face:
He's blameworthy, rejected, in utter disgrace.
For he sees a matter that enrage him must:
He flees, slaps his face and covers it in dust!
Such forgiveness he never did see
As granted by the Lord, and such Mercy!
He built his edifice from every temptation available
Till he thought it was complete, unassailable;
Then Allah struck his building at its very foundation,
So it fell upon him, tumbling in devastation;
What worth has his structure, this evil ploy,
That he does build, and the Lord does destroy?

Praying at Al-Muzdalifah

After sunset, the Prophet (pbuh) left this place and traveled on to Al-Muzdalifah where he spent the night praying Maghrib and Isha' prayers. He again combined them with one 'athan and two iqamahs. In this case he prayed three rak'aat of Maghrib and shortened Isha' to two rak'aat. The Prophet slept there in Muzdalifah.

On the morning of the 10th day of Thul-Hijjah, the Prophet prayed Fajr in Muzdalifah. This day is the first day of Eid-ul-Adha. Before the sun came up, he mounted his camel and went on his way until he reached al-Masha'ril Haram. He faced Qiblah and made du'aa' until it was almost daylight. The Prophet pushed his camel on to Mina passing by the road leading to Jamrat-ul-Aqabah in Mina.

10th of Thul-Hijjah

During the 10th day of Thul-Hijjah, the Prophet did few Hajj rituals:

1. Throwing the Stones

Prophet Muhammad performed this ritual of Hajj in Mina at a place called Jamrat-ul-Aqabah. It is in commemoration of an event that happened thousands of years ago when Iblees tried to stop Ibraheem from carrying out Allah's order to sacrifice his son Isma'eel. This had happened three times in three adjacent spots in Mina. Prophet Ibraheem ﷺ of course refused to disobey Allah, he threw stones at Iblees and went ahead to fulfill the vision he saw.

Prophet Muhammad commemorated the actions of his great grandfather Prophet Ibraheem. He threw seven pebbles at each of the three symbols there saying, "Allahu



Jamraat in Mina

Akbar," after throwing each one. Muslims learn through this rite that true believers must reject Shaytan. They must take him as their greatest enemy and reject his calls to disobey Allah if they are to be successful in this life and the Hereafter.

In this day he only throw seven stones on one of the Iblees spots, which is called Jamrat-ul-Aqabah Al-Kubra.

2. The Sacrifice

The Prophet had brought one hundred camels to sacrifice at Mina on the tenth day of Thul-Hijjah, which is the first day of Eid-ul-Adha. This day is also called Yawm-un-

Nahr **يَوْمُ النَّحْرِ**, or the day of slaughtering because the pilgrims start slaughtering their sacrifices on that day. Rasoolullah sacrificed 63 camels: one for each year of his life and gave the remainder to 'Ali. 'Ali then sacrificed these camels. In doing this, the Prophet commemorated the great obedience that Prophet Ibraheem demonstrated when he was willing to follow Allah's order to slaughter his son Isma'eel. He distributed the meat among the poor and the pilgrims.

The Prophet then shaved his head and wore his regular clothes. His companions were around him while he was having his head shaved, competing to collect each single hair before it would fall to the ground.

Muzdalifah & Mina



Now to Muzdalifah, to spend the night
In the Sacred Area, then Prayer at first light;
Now on to the Great Pillar, which they need
To stone at the time of the Prayer of 'Id;
Now to their tents for the sacrifice prepared,
Reviving the tradition of a Father revered.
If sacrificing themselves were Allah's demand,
They would respond, submitting to the command;
Just as they'd expose their necks in Jihad
To Allah's enemies, till these stream with blood;
They discipline themselves, presenting the head for a shave:
Bringing humility and happiness to the obedient slave.

3. Shaving and removing Ihram.

After performing the above rituals, the Prophet shaved his head and changed his ihram clothes. He now wore his regular outfits.

4. Tawaf-ul-Ifadah

After shaving, the Prophet took off his Ihram and wore ordinary clothes and musk

scent. He rode to Makkah and made Tawaf-ul-Ifadah **طَوَافُ الْإِفَادَةِ**. He started from the Black Stone and made seven circuits. This is a very important rukn, or pillar of Hajj. It is the main tawaf in the Hajj rituals, and for that it, is also called Tawaf-ul-Hajj, or the Tawaf of the Pilgrimage. If a pilgrim neglects to perform it, his or her Hajj will not be valid until it is performed.

Tawaf-ul-Ifadah



So when they've removed those natural growths,
Completed their rites, and fulfilled their oaths,
He invites them again to visit His House:
What honor and welcome this visit allows!
By Allah, they visit it in so much splendor,
Receiving their rewards and plenty of honor;
There Allah bestows Grace, Favor and Kindness,
Showing Generosity, Mercy and Forgiveness.



11th - 13th of Thul-Hijjah: The Remaining Days of Eid-ul-Adha

The Prophet ﷺ remained during the second, third and fourth days of Eid-ul-Adha in Mina. These three days are called in Fiqh books "Ayyam-ut-Tashreeq." On each of these blessed days, he threw seven stones on each of the three Jamraat in the following order:

1. Jamrat-ul-Aqabah Al-Kubra
2. Jamrat-ul-Aqabah Al-Wusta
3. Jamrat-ul-Aqabah As-Sughra

On the afternoon of the eleventh day of Thul-Hijjah, which is the second day of Eid-

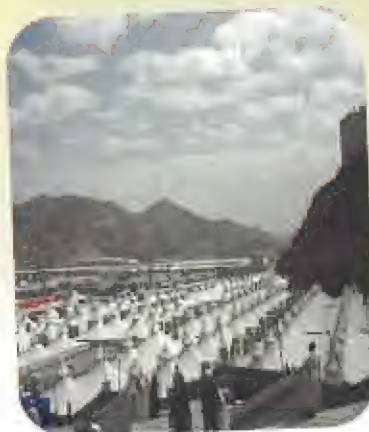
ul-Adha, he stoned the three Jamraat at sunset each with seven pebbles, making Takbeer with the throw of each stone. He stopped and made du'aa' after throwing at the first and the second one. He threw at the third one, but did not stop.

He made a speech on that day at Al-Jamraat mounting his camel. Imam Ahmad reported in his Musnad that the Prophet ﷺ delivered a speech. He was riding his camel and said:

The Farewell Sermon

"Oh people, On what day are we? And in what month, and what country?"
 They said: "This is a sacred day, a sacred month, a sacred country."
 He said: "Your blood and your property and your honor are as sacred as this day, this month and this country until you meet your God."
 He told them that usury is prohibited by God and then recited the verses: "the year is twelve months—four of them are sacred, Shawal, Thul-Q'idah, Thul-Hijjah, and Rajab."
 "And after that, you men! You have your rights on your wives and they have their rights on you. And instruct each other to be good to your women-folk, for they are assigned to you and have no control over anything by themselves. And you have taken them as God's trust and they have been made lawful to you by the Word of God."
 "Listen to me well. Do not commit injustice. Do not commit injustice. Do not commit injustice. Every blood money and usury in Jahilyyyah are cancelled from now on."
 The Prophet threw the stones in the same manner in the third and fourth days of Eid.

Mina



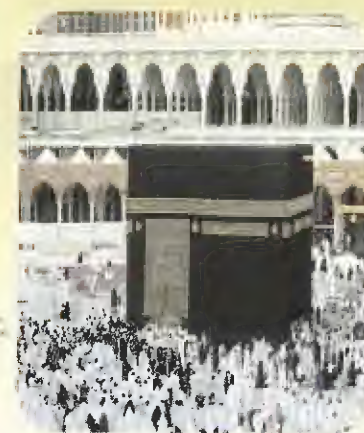
Then they return to Mina, each to his tent,
 Every minute wish is granted, and they are content;
 They stay there a day, then another, then a third,
 They're allowed to depart early, but to stay is preferred;
 They stone the pillars daily after the sun's decline,
 With a slogan of takbir in the presence of the Divine!
 If only you could see their standing there:
 Palms outstretched, hoping for Mercy's share!
 "O Lord! O Lord! Knowing as You do
 That we hope for no-one, only You!
 Then grant our wish, O You All-Knowing,
 We pray for Your Mercy overflowing."

13th of Thulhijjah: Tawaf-ul-Wadaa', The Final Hajj Rite

The Prophet ﷺ concluded by throwing the stones in Mina on the 13th of Thul-Hijjah, which is the fourth day of Eid-ul-Adha. After Maghrib time, he moved to Makkah where

he performed the final rite of Hajj, which is called Tawaf-ul-Wadaa' طواف الوداع. This tawaf was not different to the others.

The Farewell Tawaf



When they've achieved at Mina all their gains,
 Once more they fill the valleys and plains:
 To the Ka'bah, the Sacred House, by the end of the day,
 To circle it seven times, and then to Pray.
 When departure nears and they are certain
 That the bond of proximity is about to loosen,
 There's only a last stand for a final farewell:
 Now for Allah are the eyes that swell,
 And for Allah are the heavy hearts that turn
 Into cauldrons of desire where fire does burn;
 And the passionate sighs whose heat so vigorous
 Nearly melts the Lover, ecstatic, rapturous!
 Now you see those bewildered, perplexed in the throng,
 Whilst others chant their sorrowful song:
 "I depart, but there remains for You my yearning,
 My fire of grief is raging and burning;
 I bid farewell, but longing pulls my reins -
 My heart is encamped in Your eternal plains!"
 No blame today for saying what you feel:
 No blame for expressing what you used to conceal!



This Hajj is called "The Farewell Pilgrimage حجة الوداع" because, it was the first and last time the Prophet performed Hajj after he became a Prophet.

Table of Hajj Rituals as the Prophet Performed

Thul Hijjah Days	Major Hajj days	Eid-ul-Adha days	Place	Rituals
8th	Day of Tarwiyah		Mina	Staying in Mina
9th	Day of Arafah		Arafah/ Muzdalifah	Staying in Arafah until Sunset, overnight in Al-Muzdalifah
10th	Day of Sacrifice	1st	Mina	Sacrifice/ Throw stones/ Tawaf-ul-Ifadah/ Remove Ihram uniform
11th	Day of Tashreeq 1	2nd	Mina	Throw stones
12th	Day of Tashreeq 2	3rd	Mina	Throw stones
13th	Day of Tashreeq 3	4th	Mina	Throw stones (If stayed in Mina)

CHAPTER REVIEW

Projects and Activities

1. You are a publisher and want to publish a guide for pilgrims or Hujjaj to help them perform Hajj as the Prophet did.
2. Create a Power Point or flash presentation about the rituals of Hajj.
3. Develop a poster which includes beautiful quotations from the Prophet's Farewell Sermon.



Stretch Your Mind



1. Create a month of Thul-ul-Hijjah calendar, then enter the following occasions and ritual in the proper days:

- a. Yawm-ut-Tarwiyah
- b. Yawm-Arafah
- c. The Night at Al-Muzdalifah
- d. Yawm-un-Nahr
- e. Days of Tashreeq
- f. Days of Eid-ul-Adha

Remember that some of the above rituals and occasions may overlap. Try to be creative in designing and organizing your calendar.

2. Infer the wisdom behind the following Hajj rituals:

- a. Wearing the Ihram uniform
- b. Tawaf
- c. Sa'i
- d. The Sacrifice
- e. Throwing the stones in Mina

Study Questions

- 1 When did Prophet Muhammad perform Hajj?
- 2 How many times did the Prophet perform hajj after he became a Prophet?
- 3 Define:

Miqaat	Ihram
Tawaf-ul-Qudoom	Tawaf-ul-Ifadah
Sa'i	Yawm-ut-Tarwiyah
Yawm Arafah	Jamrat
Yawm-un-Nahr	Ayyam-ut-Tashreeq
- 4 Describe what the following places are, and explain why they are significant:

As-Safa and Al-Marwah	Mina
Arafah	Muzdalifah
- 5 What is the wisdom behind the Ihram uniform? What restrictions apply when a Muslim is in ihram situation?
- 6 Where did the Prophet deliver his Khutbat-ul-Wadaa', or farewell sermon? List five main ideas that came in the sermon.
- 7 List the Hajj rituals the Prophet performed from the beginning to the end.



UNIT
E

As-Sunnah:
The Other Divine Revelation

Chapter One	As-Sunnah: The Prophet's Way	D2
Chapter Two	The Basics of Uloom-ul-Hadeeth	D10
Chapter Three	The Recording of the Hadeeth	D16
Chapter Four	The Major Books of Hadeeth (Part I)	D22
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UNIT E CHAPTER ONE

As-Sunnah: The Prophet's Way

CHAPTER OBJECTIVES

- 1 Understand what the Sunnah is and how it relates to Al-Qur'an.
- 2 Appreciate the important place of the Sunnah in Islam.
- 3 Receive a basic overview of the history of collecting and analyzing hadeeth.
- 4 Learn the basic terminology and methodology of the science of hadeeth.
- 5 Gain a respect for the enormous amount of work and sacrifice that was put into preserving the hadeeth.
- 6 Learn about the most important books of hadeeth along with their unique characteristics.
- 7 Get an introduction to the authors of the main books of hadeeth.
- 8 Learn and memorize the hadeeth on obeying the Prophet ﷺ.

VOCABULARY

Sunnah السنة

Sunan سنن

Hadeeth حديث

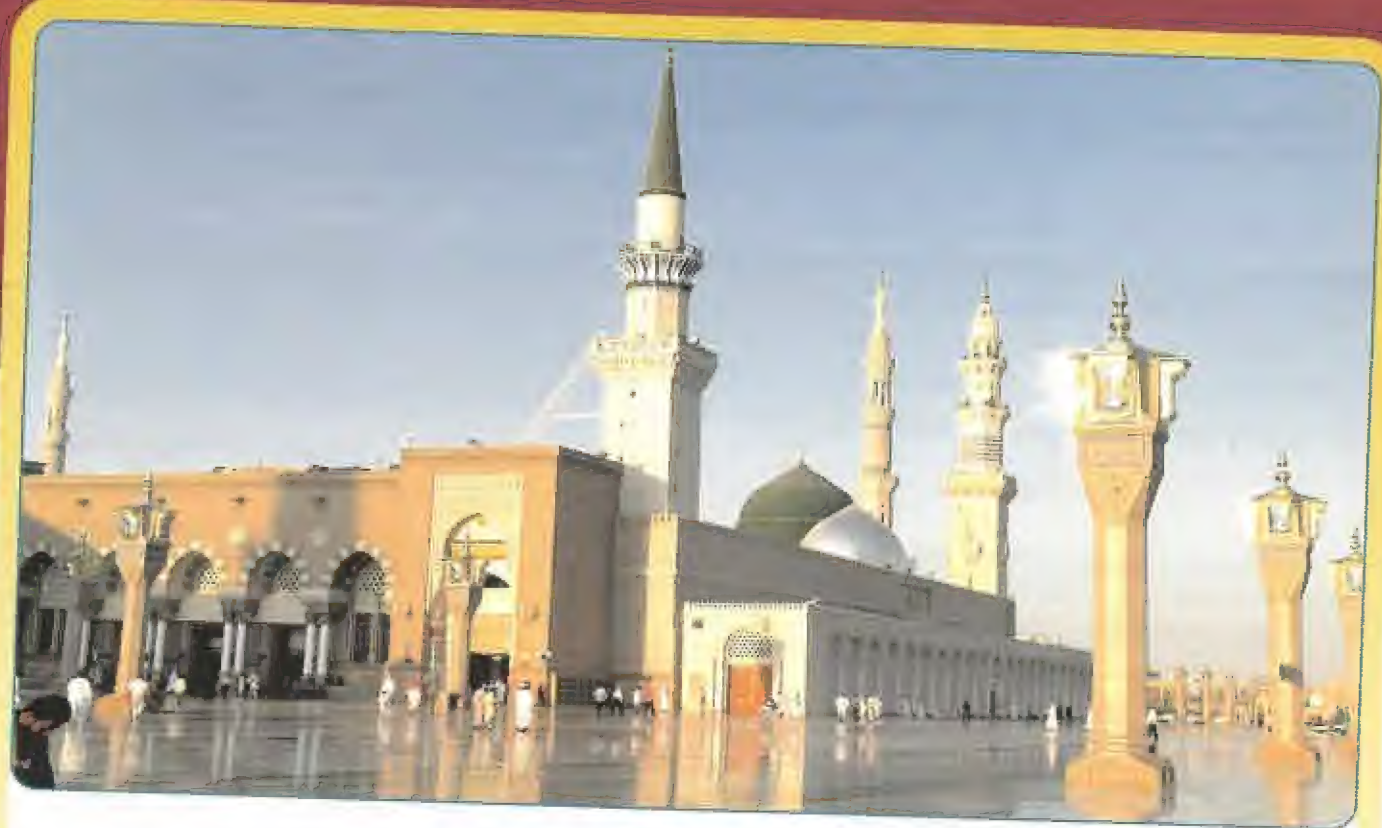
Ahadeeth أحاديث

Wahy وحي



A rare picture of the Prophet's grave inside the Prophet's Mosque in Madinah.

E2



What is the Sunnah?

In the Arabic language, the term "Sunnah" refers to a habit or custom or way of doing things. The sunnah of any person is the way that a person conducts his or her life. An example of the linguistic usage of the word can be found in the following hadeeth: "Whoever establishes in Islam a good sunnah gets its reward and the reward of all those who follow it. And whoever establishes a bad Sunnah in Islam gets its sin and the sins of all those who follow it..." (Muslim). Therefore, sunnah in the Arabic language is a way, a conduct or a lifestyle of a person or people.

Muslim scholars define the Sunnah in the following manner:

"The Sunnah is any speech, action, approval or attribute of the Messenger of Allah ﷺ." Here are some examples:

A. Speech: In Arabic, قول qawl, which means everything the Prophet said after he became a Prophet. An example of that is the hadeeth of the Prophet ﷺ.

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

"Actions are judged according to the intentions." (Al-Bukhari)

B. Action: In Arabic, فعل fi'l, which means everything the Prophet did after he became a Prophet. The actions of the Prophet ﷺ, can be subdivided into three categories:

- Actions intended to demonstrate some part of the religion, like how he prayed and how he performed Hajj, etc.

- Actions demonstrating parts of the religion that are unique to him. For example, he would sometimes fast for several consecutive days without eating or drinking. We are not permitted to fast in this manner.

- Actions that relate to him as a human being. For example, he liked certain foods, or he stood up, sat down or went to sleep in certain places. We are not required to follow this category of action, but a few companions like

E3

Ibn 'Omar used to do so out of their love for the Messenger of Allah ﷺ.

C. Approval: In Arabic, **تَقْرِير** taqreer, which means everything the Prophet approved of. An example of this is when one of the Sahabah said the following statement after he raised from rukoo' during salah:

رَبَّنَا وَلَكَ الْحَمْدُ كَمَا يَنْبَغِي لَجَلَالِ وَجْهِكَ وَعَظِيمِ
سُلْطَانِكَ

"Oh our lord, we praise you, as Your majestic face and great kingdom deserve."
After salah, the Prophet commended and



The Sunnah is the Prophet's way of worshipping Allah and practicing Islam.

What is the difference between the Sunnah and the Qur'an?

The Qur'an contains the message, teachings, and laws of Allah that are conveyed by the words of Allah. The Sunnah contains the message, teachings, and laws of Allah, conveyed in the words and actions of the Messenger, peace be upon him. Allah says in Surat-un-Najm in the Qur'an about the Messenger of Allah, peace be upon him,

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ (٢) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (٤)﴾

"He does not speak according to his desires, he speaks only the Wahy, or divine revelation." [53:3-4]

Based on the above ayah, the hadeeth of

approved what the man had said.

Another example of this is the incident when some of the Sahabah prayed two rak'at between the athan and iqamah during the Maghrib and Isha'a times. The Prophet did not object, so it was considered an approved Sunnah. Otherwise, had Rasoolullah objected to these two actions, they would not be considered Sunnah.

D. Attribute: In Arabic, **صِفَة** sifah, which means all the reports about him, i.e. about what he was like. For example, he was described as a man that was not overly tall nor short.

Table: Similarities and Differences among Qur'an, Hadeeth and Hadeeth Qudsi

	Type of Revelation /	Meaning revealed by	Words chosen by	Can be recited in Qiyam position during prayer and as a worship	Can be Authentic and unauthentic
1	Al-Qur'an	Allah	Allah	Yes	No, it can only be authentic
2	Hadeeth	Allah	Prophet Muhammad	No	Yes
3	Hadeeth Qudsi	Allah	Allah	No	Yes

The Roles of Sunnah in Islam

1. The Sunnah tells us how to implement Al-Qur'an. If we only had the Qur'an alone, we would not know exactly how to apply it to our lives. So Allah has taught us, through His Messenger, how to properly understand and implement the Qur'an.

The Qur'an is sometimes brief and non-specific regarding matters of fiqh. The role of the Prophet was to describe in detail how we should worship Allah. For example, Allah ordered the Muslims to pray, but He did not detail in Al-Qur'an how many times a day we should pray. Nor did Allah state how many rak'at we should perform in each prayer. Al-Qur'an instructed us to give zakah, fast, and perform Hajj. However, Allah did not explain in detail how to perform all of the pillars of Islam. This was the role assigned to Rasoolullah ﷺ. He explained and demonstrated to the early Muslims all details of worship and etiquettes of Islamic life.

Allah also ordered us in Al-Qur'an to demonstrate noble characteristics such as honesty, truthfulness, kindness, mercy, and courage, along with many other qualities. He sent Rasoolullah to show us through his actions how we could achieve a high level of character in our daily lives.

2. The Sunnah clarifies the Qur'an. There are many phrases and concepts in Al-Qur'an that needed clarification. Although the early Muslims understood much of the Qur'an, they could not understand everything in it without the help of Rasoolullah. Therefore, Rasoolullah was the teacher who explained Allah's message to his followers

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ (١١)﴾

"And I have sent down to you the Qur'an so that you will clarify to the people what has been sent to them." [16:44]



Hadeeth Shareef

عن مالك بن الحُوَيْرِث رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ :
"صَلُّوا كَمَا رَأَيْتُمُونِي أَصَلِّي."

رواه البخاري

Malik Ibn-ul-Huwayrith narrated that the Prophet said:

"Pray like you see me pray."

Reported by Imam Al-Bukhari

عن جابر بن عبد الله رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ :
"لِتَأْخُذُوا عَنِّي مَنَاسِكَكُمْ."

رواه مسلم

Jabir Ibn Abdullah narrated that the Prophet said:

"Learn from me your rituals."

Reported By Imam Muslim

3. The Sunnah is the second source of religious knowledge after Al-Qur'an. As was explained in the above points 1 and 2, the Sunnah teaches Muslims additional details about Islam that are not found in the Qur'an. However, all scholars of Islam understand that Al-Qur'an remains the first source of knowledge for us and the Sunnah comes second. In fact, learning the Qur'an alone with-

out learning the Sunnah may lead to misinterpreting Allah's directions in Al-Qur'an. Allah sent Prophet Muhammad to teach us how to practice the Qur'an. Much of the details of Islamic teachings can be found in the Sunnah, but were not mentioned in the Qur'an. Therefore, the Sunnah is the second source of religious knowledge in Islam.



The more we follow the Sunnah of Prophet Muhammad, the more we act like him. Many of the things that the Prophet told us to do are mandatory, however, many others are not mandatory, but they are recommended.

Obeying Prophet Muhammad is Mandatory in Islam

Obeying the Prophet and following his Sunnah is mandatory in Islam. In many ayaat, Allah stressed the importance of obeying Prophet Muhammad and following his Sunnah and his great example. Let's explore what Al-Qur'an says about obeying Prophet Muhammad.

a. Allah granted Prophet Muhammad many great attributes and manners that are the perfect example for all mankind. The lifestyle of Prophet Muhammad is Allah's choice for those who seek to please Him and win His Jannah on the Day of Judgment. Therefore, the Sunnah and the lifestyle of the Prophet is the one that is favored by Allah.

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾ (٣١)

"Certainly you have in the Messenger of Allah an excellent role model for those who seek the pleasure of Allah and the latter day and remembers Allah much." [33:21]

b. Obeying the Prophet is mandatory in Islam. Allah orders all Muslims in Surat-Al-Imran to obey Allah and His Prophet,

﴿وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ﴾ (١٣٢)

"Obey Allah and His Messenger so that you will receive mercy." [3:132]

c. Allah confirmed that whoever obeys the Prophet, he or she will be obeying Allah. The way we do this today is by following the Sunnah. Allah says in Surat-un-Nisaa',

﴿مَن يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾ (٨٠)

"Whoever obeys the Messenger has obeyed Allah." [4:80]

d. Allah has made obedience of His Messenger a way to winning the love of Allah. Allah says in Surat Al-Imran,

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾ (٣١)

"Say (O Muhammad): If you truly love Allah, then follow me and Allah will love you and forgive you your sins." [3:31]

e. During the life of the Prophet, Allah has made submission to the decisions of the Messenger of Allah a precondition for belief. Allah says in Surat-un-Nisaa',

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ (٦٥)

"I swear by your Lord they will not believe until they make you decide the disputes between them, and then they do not find any objection in themselves to your judgment and they submit completely." [4:65]

Don't Take the Sunnah Lightly

Rasoolullah was once sitting in the masjid with his companions. He told them that there would come a day when some people will claim that the Sunnah is not important. He said: "I have been given the Qur'an and its equivalent with it. A time is about to come when a man will sit back in his chair and say, "Only follow the Qur'an. Whatever you find in it that is permissible, consider it permissible and whatever you find in it that is forbidden, consider it forbidden." The Prophet then said "I say, whatever the Messenger of Allah forbids is like what Allah forbids."

Then the Prophet gave examples of the things that he prohibited, although it is not mentioned in the Qur'an. He said, "It is prohibited for you to eat the meat of donkeys and wild animals. It is also prohibited to enter the houses of the People of the Book (Christians and Jews) without their permission, to take their food or belongings without their permission, and to hurt their families."

This narration is reported in Abu Dawood, At-Tirmithi, Ibn Majah and Ahmad

CHAPTER REVIEW

Projects and Activities

Write a story that shows how the Sahabah or the early scholars of Islam were sincere and motivated to follow the Sunnah of the Prophet.



Stretch Your Mind

List some similarities and differences between Al-Qur'an and As-Sunnah.



Study Questions

- 1 What does the term "Sunnah" mean in Arabic?
- 2 Define the term "Sunnah."
- 3 Discuss at least three reasons for obeying the Prophet and following his Sunnah.
- 4 Can Muslims understand the Qur'an without the help of the Prophet? Explain your answer.
- 5 "Following the Sunnah leads to Jannah." Is this true? Support your answer with a hadeeth.
- 6 State five examples that illustrate why Muslims need the "Sunnah" if they are to follow Islam correctly.
- 7 State one hadeeth that shows the importance of As-Sunnah.

Hadeeth Shareef

عن أنس بن مالك رضي الله عنه قال: قال رسول الله ﷺ :
"مَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي" رواه البخاري

Anas Ibn Malik narrated that the Prophet ﷺ said:
"Whoever neglects my Sunnah is not one of my true followers."
Reported by Imam Al-Bukhari and others

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ :
"كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى."
قالوا: يَا رَسُولَ اللَّهِ وَمَنْ يَأْبَى؟

قال: مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ وَمَنْ عَصَانِي فَقَدْ أَبَى

رواه البخاري

Abu Hurayrah narrated that the Messenger of Allah, ﷺ, said:
"Everyone from my ummah (nation) will enter Paradise, except those who refuse."
He was asked, "Oh Rasoolullah, who would refuse?"
He said, "Whoever obeys me enters Paradise and whoever disobeys me has refused."

Reported in Al-Bukhari

UNIT

E

CHAPTER

TWO

The Basics of Uloom-ul-Hadeeth

CHAPTER OBJECTIVES

- 1 Develop awareness of the importance of Uloom-ul-Hadeeth
- 2 Understand the basic terms of Uloom-ul Hadeeth
- 3 Learn the basic classifications of hadeeth: Al-Hadeeth-us-Saheeh and Al-Hadeeth-ul-Hasan. Al-Hadeeth-ud-Da'eef and Al-Hadeeth-ul-Mawdoo'.

VOCABULARY

Uloom-ul-Hadeeth	علوم الحديث	Sihaah	صحيح
Sanad	سند	Hasan	حسن
Asaneed	أسانيد	Hisaan	حسان
Matn	متن	Da'eef	ضعيف
Matn is	متون	Di'aaf	ضعاف
Raawi	راوي	Mawdoo'	موضوع
Saheeh	صحيح	Mawdoo'aat	موضوعات

Definition of Hadeeth

A hadeeth is a report of the sayings or actions of Prophet Muhammad together with the list of its chain of narration. علوم الحديث 'Uloom-ul-Hadeeth, or the science of hadeeth, is all of the technical knowledge we learn about the narration of hadeeth.

Why is this important?

As we learned in the previous chapters, Allah has promised to protect this religion. From this promise, we can be sure that Allah has protected the hadeeth of His Messenger, peace be upon him. We cannot personally see our Prophet to follow his example, but we have been instructed by Allah to follow the Sunnah. The ahadeeth are therefore a key to our understanding and following his Sunnah.

Allah Almighty inspired generations of scholars from the time of the companions to the present day to work on preserving the ahadeeth. These scholars have developed a whole intricate science to screen and classify the ahadeeth. Through hard work and dedication over hundreds of years, they separated the authentic Hadeeth of the Prophet from the faked and inaccurate narrations that were falsely attributed to the Prophet. These great scholars produced many great collections of ahadeeth of the Prophet. In this chapter, we will learn some of the basic terminology of this science and look at some examples of how these terms are used in practice.

Basic Terminology:

1. **Sanad** سند: This word refers to the chain of narrators of a particular hadeeth. (i.e. the list of people who transmitted the narration originating from the Prophet.) The plural of "sanad" is أسانيد "asaneed."



2. **Matn** متن: The actual text of the hadeeth. The plural of matn is متون mutoon.

4. **Raawi** راوي: Is one of the narrators in the chain of narration. The word means "narrator." The plural of raawi is رواة ruwaah.

5. **Saheeh** صحيح: This is the overall higher grade for the sanad and the matn. It means "sound and correct." The plural of saheeh is صحيحات sihaah.

6. **Hasan** حسن: This is an overall good grade hadeeth that is slightly less than Saheeh. The Hasan Hadeeth is acceptable to use as evidence. The plural of hasan is حسان hisaan.

7. **Da'eef** ضعيف: This is an overall low grade hadeeth that means there is a significant weakness in the chain or in the text of the hadeeth that makes it unusable as religious knowledge. The plural of da'eef is ضعافات di'aaf.

8. **Mawdoo'** موضوع: This means that proof is available to show that the hadeeth is fabricated or has untrue narration. The plural of mawdoo' is موضوعات mawdoo'aat.

Hadeeth's Place in Islam

We learn Islam through two main sources of knowledge: Qur'an and Sunnah. We have to follow all ayaat and sound ahadeeth and recognize them as part of our religion. The hadeeth is recognized as part of our religion if it is saheeh or hasan. The Da'eef Hadeeth or the Mawdoo' narration cannot be considered part of Islam.

Some scholars, however, say that we can use Al-Hadeeth Ad-Da'eef in matters of manners, and when it encourages us to love Allah

and worship Him. The majority of the scholars do not follow that opinion. They say that the Qur'an and the sound hadeeth, saheeh and hasan, have thousands of verses and ahadeeth that motivate us to do good deeds. Therefore, we don't need to look for such motivation among weak ahadeeth. Finally, all scholars of Islam assign no religious value to Al-Hadeeth Al-Mawdoo'. A hadeeth of this category is simply a lie and cannot be attributed to Rasoolullah.

Al-Hadeeth-us-Saheeh الحديث الصحيح : The Authentic Hadeeth

To identify a hadeeth as saheeh, it must pass five tests:

1. The chain of narration must be connected. Each narrator has actually learned the hadeeth from the earlier narrator.
2. The narrators must be known for their high ethical and religious standards.
3. The narrators must be known for their precision in regards to their memory and accuracy of transmission. This is because a Saheeh Hadeeth is a verbatim report, i.e. a word for word report, of what the Prophet ﷺ actually said.
4. The text of the narration cannot contradict another text that has a more reliable chain of transmission.
5. There cannot be any logical problem with the hadeeth that would throw doubt on its authenticity.

Example:

Imam Bukhari and Imam Muslim said: "Qutaybah told us that Jareer told him that he heard from Umara who heard from Abi Zar'ah who heard from Abu Hurayrah that:"

A man came to the Messenger of Allah, peace be upon him, and said, "O Messenger of Allah, who is most deserving of my good companionship?" He said, "Your mother" The man said, "Then who?" He said, "Your mother." The man said, "Then who?" He said, "Your mother." The man said, "Then who?" He said, "Your father."

The section in bold is called the sanad. The section that follows it is called the matn. In this hadeeth, the chain of narration is connected. Also, all of the narrators in the chain are known among scholars of hadeeth for being very reliable, trustworthy and precise. This chain of narration is also well known among scholars of hadeeth and it doesn't contradict any other narration. The text of the hadeeth itself is understandable and is consistent with the rest of the Qur'an and Sunnah. So this hadeeth has been categorized as saheeh, or absolutely sound.

Al-Hadeeth-ul-Hasan الحديث الحسن : The Fine Hadeeth

The criteria for grading a hadeeth as hasan are the same as those used in the grading of a Saheeh Hadeeth, with one exception. A Hasan Hadeeth will have one or more narrators in the chain who have been found to be a little weak in their precision, but not to the degree that they are considered unreliable. Because these narrators are not as precise, they will often convey the correct meaning of the hadeeth, but some or all of it will be in their own words rather than verbatim.

Example:

Imam Ahmed said Yahya told me that he heard from Bahiz who heard from his father who heard from his father that:

He said to the Messenger of Allah, peace be upon him, "O Messenger of Allah, who

should I be good to?" He said, "Your mother" I said, "Then who?" He said, "Your mother" I said, "Then who?" He said, "Your mother, then your father, then your relatives in order of closeness to you."

This chain of narration is connected and there are no problems with the text. All of the narrators in the chain are considered reliable except Bahiz. Some scholars considered him reliable and some felt that he made mistakes. But he is definitely truthful, and is used as a narrator of hadeeth by At-Tirmithi, An-Nasa'ee, Ibn Majah and Abu Dawood. However, Bukhari and Muslim, who are known to have employed the highest standards, chose not to use him. So the chain of narration for this hadeeth is considered hasan. It is still usable as evidence, but it does not meet the highest standards of a Saheeh Hadeeth.

Al-Hadeeth-ud-Da'eef الحديث الضعيف : The Weak Hadeeth

A hadeeth can be Da'eef, or weak, for one or more of the following reasons:

1. The chain of narration is broken in some way. One or more of the narrators did not learn it directly from the earlier narrator.
2. The text contradicts something that has been transmitted in a more reliable manner like the Qur'an or another stronger hadeeth.
3. The narrator is known to make so many mistakes that what he says is completely unreliable.
4. The narrator is found to be so sinful that his integrity cannot be trusted.
5. There is a logical problem with the Hadeeth that clearly indicates a mistake was made.

It is important to note that the grading of a single chain of narration as da'eef doesn't mean the matn itself is weak. It does happen that a single hadeeth can have multiple chains of narration. These multiple narrations have varying degrees of weakness, but when

considered together the overall chain of narration can be considered hasan.

Example:

Imam Al-Tirmithi said that Muhammad said to him that Wakeea' said to him that Yazeed said to him that he heard from Ibn Mubarak who heard from Suhaib that the Messenger of Allah, peace be upon him, said:

"A person who makes permissible what the Qur'an has forbidden has not believed in the Qur'an."

This chain of narration has several problems:

1. It is broken because Ibn Mubarak never met Suhaib.
2. Ibn Mubarak's quality as a narrator is unknown.
3. Yazeed is generally considered a weak narrator of hadeeth.

4. The son of Yazeed relates from his father this hadeeth with a different chain of narration. The son of Yazeed is also not a good narrator of hadeeth.

However, the meaning of the text is correct and supported by many verses from the Qur'an. So we can conclude that the Hadeeth is weak, but the meaning is correct.

Al-Hadeeth-ul-Mawdoo' : The Fabricated Hadeeth

A hadeeth can be mawdoo', or fabricated, when one or more of the narrators in the sanad is a known liar and fabricator of hadeeth. That can be combined with a clear religious deviation from the Qur'an or the other Saheeh Hadeeth.

When the scholars, or ulama', label a certain hadeeth as mawdoo', this means that the Prophet never said what is being reported. In other words, one narrator has lied and fabricated the hadeeth. In fact, there was a period in time when there were many spurious ahadeeth spread around by mischief makers and those with ill motivations. A notorious fabricator, Abd-ul-Kareem Abu'l-Auju, admitted to fabricating thousands of hadeeth that declared the halal haram and the haram halal. It was therefore very important that the

scholars of hadeeth sort through the material to make it clear to the Muslims which ahadeeth were accurate and which were not.

Mawdoo' is the lowest level possible of a hadeeth narration. The meaning of the text might be correct, but the Prophet didn't say it. Someone else has said it. Therefore, the hadeeth has no religious value.

Example:

“اطلبوا العلم ولو بالصين”

“Seek knowledge even if you have to go to China.”

Hadeeth Shareef

عن أبي هريرة رضي الله عنه قال : قال رسول الله ﷺ :
“من كذب علي متعمداً فليتبوأ مقعده من النار.”

رواه مسلم وأحمد وأبو داود والترمذي وابن ماجه

Abu Hurayrah رضي الله عنه narrated that Rasoolullah said:
“Whoever lies on me deliberately should pick his place in Hell Fire.”

Reported by Muslim, Abu Dawood, At-Tirmithi and Ibn Majah

FAITH IN ACTION



- ★ Always make sure that you learn the saheeh and hasan, or authentic, ahadeeth of the Prophet and practice it. Avoid following the mawdoo', or fabricated, ahadeeth, or the ones with a weak chain of narrators.

CHAPTER REVIEW

Projects and Activities

1. Open a volume of Saheeh-ul-Bukhari or Saheeh Muslim and copy one Hadeeth. Point out the sanad and the matn of the hadeeth.
2. Open Sunan-un-Tirmithi and copy one hadeeth that is hasan. Point out the sanad and the matn of the hadeeth.
3. Open a book on the weak and fabricated ahadeeth and copy one hadeeth that is da'eef and another that is mawdoo'.



Stretch Your Mind

What is the difference between Hadeeth Saheeh and Hadeeth Da'eef?



Study Questions

- 1 Define: Sanad, Matn, Raawi.
- 2 What is the Al-Hadeeth-us-Saheeh? Write an example.
- 3 What is the Al-Hadeeth-ul-Hasan? Write an example.
- 4 What is the Al-Hadeeth-ud-Da'eef? Write an example.
- 5 What is the Al-Hadeeth-ul-Mawdoo'? Write an example.
- 6 What types of ahadeeth are acceptable as religious guidance?

UNIT

E

CHAPTER

THREE

The Recording of the Hadeeth

CHAPTER OBJECTIVES

- 1 Learn about the early attempts to write down the hadeeth.
- 2 Learn an overview of the history of hadeeth.
- 3 Recognize the categories of hadeeth books and references.

Allah says in Surat-ul-Hijr:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

"I have sent down the thikr (the Qur'an) and I am preserving it." (15:9)

The word 'thikr' here includes both the Qur'an and the Sunnah.

As we have seen, the Sunnah is the second most important part of the religious guidance after the Qur'an. Without it one cannot understand the Qur'an properly. So, to keep His promise to protect the Qur'an, Allah also preserved the Sunnah. In this chapter we will begin to see how this happened.

The Companions Started the Tradition of Writing Hadeeth

The recording of hadeeth started at the time of the Prophet ﷺ with his companions. Imam Bukhari relates that Abu Hurayrah said, "There is not a companion of Rasoolullah ﷺ who relates more hadeeth from him than me, except Abdullah ibn Amr. He used to write what he heard, and I cannot write."

In Sunan Abu Dawood, Abdullah ibn Amr said, "I used to write everything I heard from Rasoolullah ﷺ because I wanted to memorize it. Then the Quraysh told me not to write it. They said, 'How can you write everything he says when he is a human who speaks when he is happy and when he is angry? So I stopped writing and asked

Rasoolullah ﷺ about this. He said as he pointed to his mouth, "Write... I swear by Allah nothing comes out of it except the truth."

Therefore, some of the Ahadeeth were written down by Abdullah Ibn Amr during the early years of Islam.

Ahadeeth were written by Abdullah Ibn Amr for his own personal use. He was the only one permitted to write them down. The Prophet generally discouraged the Sahabah from writing them at that time. He feared that people would mix them with the Qur'an, and become confused between the two. After the revelation of the Qur'an was completed, the Prophet passed away.

Khaleefah Abu Bakr ordered the collection of the Qur'an in one volume. Later on, Khaleefah Uthman made seven copies of Al-Qur'an and distributed them to the major cities of the Muslim nation at that time.

The fear that people might mix hadeeth with the Qur'an had now diminished and a stronger focus was placed on collecting and writing the hadeeth. The companions were also very careful when they narrated the hadeeth, because they knew that it was a major sin to attribute speech to Rasoolullah incorrectly. So they taught the next generation to pay close attention to the trustworthiness of the people they learned hadeeth from. This idea became a common saying among the following generations in the phrase, "The ahadeeth are part of our religion, so be careful who you take them from."

The Ahadeeth Were Also Memorized:

The Messenger of Allah ﷺ was teaching people their religion when he spoke. He was the greatest teacher on Earth. He was a fluent and eloquent speaker and would repeat himself often. He was also careful not to tire his students out. A'ishah, may Allah be pleased



A very old manuscript

with her, said, "Rasoolullah ﷺ did not talk continuously like you talk. Instead, he would talk in a clear and distinct manner that would be easily memorized by the person sitting with him." (Tirmithi)

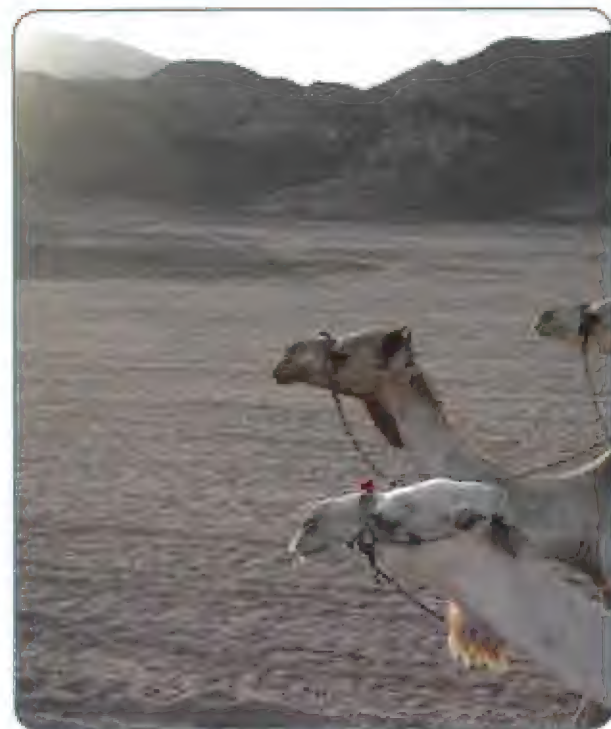
The companion Abu Sa'eed Al-Khudri was once asked by one of his students if he would write down the ahadeeth that he knew. He said, "I will not write it for you and we have to protect the Qur'an. The Messenger of Allah, peace be upon him, used to speak to us and we would memorize. So memorize from us like we memorized from your Messenger."

Traveling to Learn Hadeeth:

The companions started the habit of traveling to collect and authenticate the ahadeeth. The companion Jabir ibn Abdullah traveled for a month to Syria to hear a hadeeth directly from the other companions who had directly heard it from Rasoolullah ﷺ. Abu Ayub Al-Ansari رضي الله عنه traveled to Egypt for one hadeeth, then he turned around and came back to madinah immediately after he heard it. Ibn Masood said, "If I knew that

anyone had more knowledge than me regarding the Book of Allah, I would travel to him."

From the generation of scholars after the companions, Abi Al-A'lyia said: "In Basrah, we used to hear the narrations from the companions of Rasoolullah ﷺ, but we would not accept them until we traveled to them and heard from them directly." Muhammad ibn Sireen once said, "I came to Kufa and there were four thousand people there as students of hadeeth." So when we pick up a book and read one hadeeth, we should remember and pray for the scholars who spent their lives traveling and collecting to make sure the ahadeeth were preserved for future generations.



Selected Story

Imam Al-Bukhari Rejects a Narration of a Man Who Lied to an Animal

It is narrated that Imam Al-Bukhari made a very tiring journey to meet a man who was a hadeeth narrator. He wanted to verify a hadeeth he heard that the man memorized. When Imam Al-Bukhari arrived to the home town of the hadeeth narrator, he went immediately to his house and asked if he was available.

The imam was told that the man was not at home and he was out in the field trying to catch an animal that ran away from his farm. Imam Al-Bukhari followed the man and found him trying to trick his animal to come to him by pretending to have food. There was no food on him, so the Imam decided not to take the hadeeth from the man. He thought that if a person can lie to an animal, he may perhaps lie about a hadeeth. Imam Al-Bukhari returned to his faraway home without learning the new hadeeth.



Fast Facts



The most common books of hadeeth contain narrations from the first three generations of Muslims. About 7921 of them were men, and 301 were women.

Overview of the History of Hadeeth:

As you learned earlier, in the first hundred years of Islam, the ahadeeth were mostly passed along by memory and the chain of narration was preserved. In the second hundred years, scholars began to make collections of the ahadeeth that were available in their area. This is the time period when Imam Malik ibn Anas (93-179 A.H.) wrote his book *Al-Muwatta'* which contained the Hadeeth and prophetic knowledge that he collected in madinah. It is probably the first full hadeeth book ever to be compiled.

During the third century of Islam, the major scholars of hadeeth traveled across the Muslim world making comprehensive collections of hadeeth. This was the time period during which Imam Al-Bukhari, Muslim, At-Tirmithi, Ibn Majah, An-Nasa'ee and Ahmad ibn Hanbal compiled their great collections of hadeeth. After these main collections of

Hadeeth were compiled, scholars spent the next 600 years analyzing, writing commentary, perfecting, and developing the different sciences of Hadeeth. Then there was a period of stagnation in the science of Hadeeth up until the last hundred years.

Today, we are seeing scholars exerting new found energy by into simplifying the work that has been done making it more accessible to people. Work is also being done to write commentary and explanation for Ahadeeth to make them understandable to the modern audience. Modern technological advances have made access to Hadeeth very easy. We can use the Internet, CDs and clearly typed, well printed books with modern indexes. Modern science is also giving us a deeper appreciation of some of the things Rasoolullah ﷺ did particularly from a medical perspective.

Categories of Books Written to Serve Hadeeth:

There is nothing on Earth like the amount of work that has been put into serving and studying the hadeeth. The following list summarizes some of the different kinds of books written. In each of these categories, you can find between five and one hundred famous books:

1. There are books that are collections of only sound hadeeth. They include *Saheeh-ul-Bukhari* and *Saheeh Muslim*, among others.
2. The books that focus on collecting hadeeth relating to fiqh topics and are called "Sunan."

They include *Sunan Abu Dawood*, *Sunan-un-Tirmithi*, *Sunan-un-Nasa'ee* and *Sunan Ibn Majah*.

3. The books that organize the ahadeeth according to the companion who narrated it. The book posts the Sahabi, and then it lists all of the ahadeeth that he or she narrated. These books are called a "musnad," like "*Al-Musnad*," by Imam Ahmad Ibn Hanbal, that contains more than 30,000 ahadeeth.
4. Some books focus on collecting ahadeeth along with the opinions of the companions

and scholars from the following generations like "Al-Muwatta" by Imam Malik Ibn Anas, and "Al-Musannaf" by Abd-ur-Razzaq Ibn Hammam.

5. There are books that include many ahadeeth even though the focus of the book was something else, like the books of tafseer and history. This is like "Tafseer-ut-Tabari."
6. There are books that focus only on a specific kind of hadeeth, like the Qudsi Hadeeth.
7. There are books that focus on collecting all of the Hadeeth pertaining to a specific topic, like the personal attributes of the Messenger of Allah, which is called "Ash-Shama'il". Other topics include "jihad", "Al-Amwal: Money and Wealth," "Alamat-us-Sa'ah: The Signs of the Day of Judgment," "Ar-Raqaa'iq: Heart Softeners."
8. There are books that analyze a single hadeeth by collecting together all of the chains of narration and versions of that one Hadeeth.
9. There are books that focus on cataloging the narrators, strong and weak, of the different ahadeeth, like "Tahtheeb-ut-Tahtheeb" by Ibn Hajar Al-Asqalani.



It is amazing that many imams and scholars of hadeeth and other subjects of Islam were not Arabs. However, they learned Arabic very well and became scholars of Qur'an, hadeeth, fiqh and other subjects of Islamic knowledge.



FAITH IN ACTION

- ★ Always work hard to seek good knowledge, like going to lectures, attending conferences and meeting with scholars and knowledgeable people. Do at least a fraction of what our great scholars used to do in the past.

10. There are books and commentaries that explain the vocabulary and terms found in the Hadeeth like "An-Nihayah" by Ibn-ul-Atheer.

11. There are books that collect all of the known fabricated Hadeeth, like "Al-Mawdoo'at" by Ibn-ul-Jawzi.
12. There are books that merge and summarize a number of books of Hadeeth by removing the redundant Ahadeeth and grading the quality of the chain of narration like "Jami'-ul-Usool" by Ibn-ul-Atheer.
13. There are a few books that have attempted to collect all of the unique Hadeeth available from all of the books of Hadeeth. One book in this category, called "Kanz-ul-Ummal," contains 46,624 different narrations which is a summary of about 93 books of Hadeeth.

So the lesson here is that Allah took care of protecting this religion by inspiring masses of scholars over the centuries who have worked day and night to protect and spread the Hadeeth of Prophet Muhammad ﷺ.



CHAPTER REVIEW

Projects and Activities

1. Visit an Islamic library and browse the books of hadeeth. Make a list of the hadeeth books that you see.
2. Create a time line showing the milestones of the recording of the Hadeeth.
3. Prophet Muhammad said "الأعمال بالنيات" (actions are judged according to the intention). This hadeeth is reported in Saheeh Bukhari and Sunan Abu Dawood. Do a search for the hadeeth and find out the similarities and differences between the mutoon and asaneed of the hadeeth that are cited in the two books.
4. Browse the hadeeth sections of the following sites:
 - a. www.almeshkat.net/books
 - b. www.al-islam.com/eng/



Stretch Your Mind

Last year, you learned how the Qur'an reached us through a fine documentation process. This chapter taught you how early Muslims documented the hadeeth. Create a table in which you compare and contrast how the Qur'an and Sunnah were documented. Make sure to compare and contrast the "when, where, who and how" elements of documentation in both cases.



Study Questions

- 1 Who was the first person ever to write the hadeeth?
- 2 Did many of the Sahabah write down the hadeeth? Explain why or why not.
- 3 Describe how the ahadeeth were transmitted from one generation to another, or from one place to another during the first century of Islam?
- 4 What was the name of the first compiled hadeeth book? Who compiled it?
- 5 What are the most well known books of hadeeth that were compiled during the third century of Islam.
- 6 List five types of hadeeth books that were written to preserve hadeeth? Include in your answer one title as an example of each type of book.

UNIT E

CHAPTER

FOUR

The Major Books of Hadeeth (Part One)

CHAPTER OBJECTIVES

- 1 Recognize and learn about the most prominent books of hadeeth.
- 2 Gain a basic overview of the history of major hadeeth collectors.
- 3 Receive an introduction to the authors of the main books of hadeeth.

VOCABULARY

Saheeh صحيح

Sunan سنن

Musnad مسند

PEOPLE TO REMEMBER

Malik Ibn Anas مالك بن أنس

Muhammad Ibn Isma'eel محمد بن إسماعيل

Al-Bukahri البخاري

Muslim Ibn-ul-Hajjaj مسلم بن الحجاج

Al-Neesabouri النيسابوري

Abu Dawood, Sulayman أبو داود، سليمان

Ibn-ul-Ash'ath As-Sijistani الأشعث السجستاني

Muhammad ibn Isa At-Tirmithi محمد بن عيسى الترمذي

Ahmad Ibn Shu'ayb An- أحمد بن شعيب أن-

Nasa'ee النسائي

The most important books of Al-Hadeeth-us-Saheeh:

- 1 Al-Muwatta' of Imam Malik
- 2 Saheeh Al-Bukhari
- 3 Saheeh Muslim
- 4 Musnad of Imam Ahmed

Important Books of Al-Hadeeth-us-Saheeh

1. Muwatta' of Imam Malik:

Imam Malik Ibn Anas Al-Asbahi (93H to 179H) is one of the greatest scholars of hadeeth and Islamic law. His grandfather was a Sahabi by the name of Abu Amir Al-Asbahi. Allah has blessed our ummah with Imam Malik, who was one of the four major imams in Islamic history. He spent years collecting and perfecting his book "Al-Muwatta," meaning "the made easy," until it became one of the most authentic books of hadeeth of all time. Imam Shafi'ee said: "I don't know a book of knowledge that is more correct than the book of Imam Malik." In its entirety the book contains 4,319 ahadeeth, narrations and opinions of companions and scholars. Of this number, about 1,594 are ahadeeth of Rasoolullah ﷺ. If you remove the redundant hadeeth you get about 745 ahadeeth.

Some considered this book to be the first book of Saheeh Hadeeth. Others objected, pointing to the fact that the book is full of stories and narrations that have a disconnection in the chain of narration. However, all of the Hadeeth narrated in the Muwatta' can be assumed sound, because scholars afterwards collected the missing chains from other sources. It is also important to be aware of the fact that the main point of the book is to be an easy summary of the fiqh of Madinah. This is why Imam Malik wrote the first draft with around 10,000 narrations and then kept summarizing it year after year, until he refined it to its current form.



Al-Masjid An-Nabawi

Why doesn't the Muwatta' have connected chains of narration for every hadeeth?

The reason for this is that Imam Malik lived his whole life in Madinah. So he recorded many ahadeeth that were well known in the city of Madinah, even though he didn't always have a clear chain of narration for them. Also, we need to remember that many of the companions left Madinah and scattered across the world to perform jihad or to spread Islam. They took ahadeeth with them and taught them to people in those areas. Two centuries later, imams of hadeeth like Al-Bukhari, Muslim and others traveled around the Muslim world. Their aim was to collect sound asaneed, or chains of narration, for the mutoon of the ahadeeth that might have been well known in their areas.

Selected Story

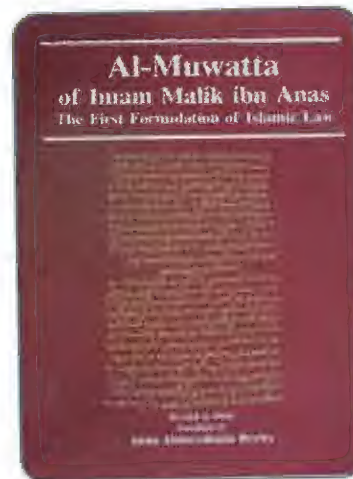
The Khaleefah Al-Mansoor, of the Abbasid era, called Imam Malik to a meeting. Al-Mansoor told Imam Malik, "I decided to have your book, 'Al-Muwatta,' copied and distributed around the Muslim world. I will then command the people to stop studying anything else and only study and follow your book. I have come to the conclusion that the best knowledge of this religion comes from the people and scholars of Madinah."

Imam Malik said, "Oh Ameer-ul-Mu'mineen, please don't do this. The Sahabah have spread out to so many areas and taught the hadeeth of Rasoolullah everywhere. Every community accepted the knowledge that was brought to them and they follow it religiously. So the people have come to follow the differing opinions of the companions and later scholars. To force the people to change what they believe is correct is very difficult. So leave the people to follow what their choice of scholars favor and have adopted."

Al-Mansoor said, "I swear that if you ever change your mind, I will order it."

Quote from the Imam

Imam Malik said, "I have met people in this city who, if they are asked to pray to Allah for rain, it would rain. They have also studied and learned many ahadeeth. I did not narrate a single hadeeth from them. They focused on fear of Allah and worship. This work (of hadeeth and fiqh) requires a person who fears



Allah, protects himself, is usually very precise, and has strong knowledge and understanding. Such a person knows what he is talking about and can tell the difference between what he says today and what he hears tomorrow. An imprecise person who lacks understanding cannot be benefited from. He is not a reliable source of religious knowledge, and hadeeth is not to be taken from him."

2. Saheeh-ul-Bukhari:

Imam Muhammad Ibn Isma'eel Al-Bukhari was born in 194H in Bukhara, in today's Uzbekistan. He passed away in Samarqand at the age of 62 in the year 256H (810-870 A.D). Imam Al-Bukhari was an orphan, but showed signs of genius and possessed an amazing memory. He memorized the Qur'an and all of the ahadeeth available

with the scholars in his area by the time he was only ten years old. Then he began his travels across the Muslim world to collect the hadeeth when he was sixteen. He traveled to Makkah, Madinah, Iraq, Syria, and Egypt to study with the great scholars of his time. His travels were inspired by the companions and great scholars, who journeyed long distances to find the strongest chains of narration for a hadeeth.



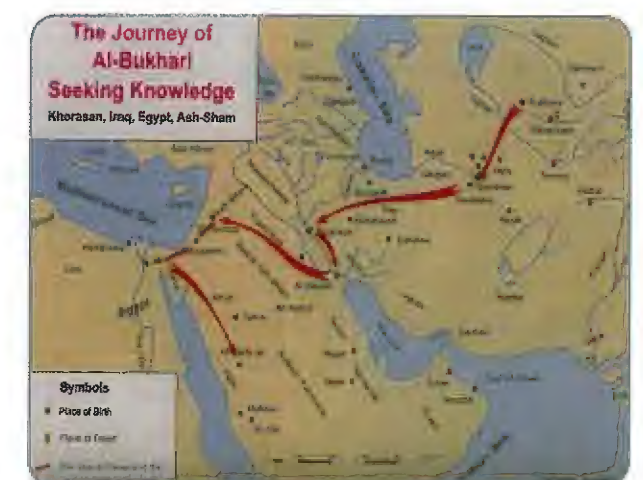
Bukhara

Imam Al-Bukhari Compiles the Hadeeth

The companion Jabir ibn Abdullah traveled for a month to visit another companion in Al-Sham (the area of Syria today) named Abdullah Ibn Unays. Jabir traveled this long distance because he had heard of a hadeeth that Abdullah had heard directly from the Messenger of Allah. So Jabir went to directly hear this one hadeeth to make sure of its authenticity. (Saheeh Al-Bukhari)

At the time of Imam Al-Bukhari, people had general collections of hadeeth. The scholars knew what was strong and what was weak based on their knowledge of the chains of narration. When the teacher of Imam Al-Bukhari saw his brilliance and precision, he suggested that he work on compiling a collection of only Saheeh Hadeeth in a small summarized book. Imam Al-Bukhari liked this idea and began writing his Saheeh when he was 23 years old. He then spent the next 16 years traveling, collecting, writing, analyzing and perfecting his book. He studied with over a thousand scholars of hadeeth, bringing together 600,000 different chains of narration

for hadeeth. From all of these chains of narration, he selected about 2,607 of the very best to include in his Saheeh. He also presented it for review to many of the great scholars of hadeeth of his time. It didn't take long for the greatness of his book to be recognized and adopted by the scholars of our Ummah as the most perfect book after the Qur'an.



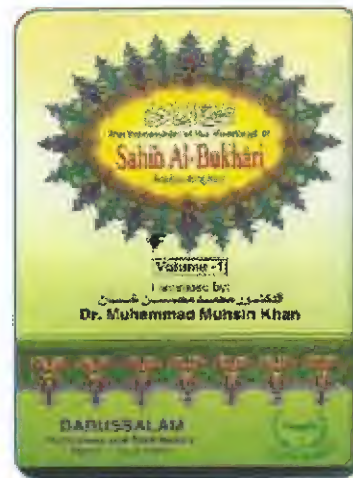
A map plotting the travels of Imam Al-Bukhari
Source: Dr. Shawqi Abu Khalil, *Atlas on the Prophet's Biography*, 2004 Darussalam.

They Loved Him!

Imam Muslim once said to Imam Al-Bukhari, "There are none like you in this world." He also said to him one time, "Please allow me to kiss your feet. You are the master of teachers and hadeeth scholars."

Layout of the Book

Imam Al-Bukhari was a brilliant scholar of Islamic law, in addition to being a scholar of hadeeth. So his book breaks up the hadeeth, or even sections of a hadeeth, based on the theme, law, or lesson that is learned from it. By contrast Imam Muslim put all of the different versions of a hadeeth together.



Because Imam Al-Bukhari breaks up and repeats the hadeeth in his book, the total numbers of narrations in the book are 7,563.

Selected Story

The Brilliance of Imam Al-Bukhari

In almost every city he visited, Imam Al-Bukhari was tested by the scholars from that city. He became prominent because he was proven to be a brilliant genius with incredible humility. Those who traveled with him said he would sometimes get out of bed between 15 and 20 times a night to continue his work on hadeeth.

When Imam Al-Bukhari came to Baghdad, the scholars prepared a hard test for him. They took one hundred hadeeth and scrambled their chains of narrations. They then gave ten Hadeeth each to ten people. Then they called for a gathering of the scholars and Imam Al-Bukhari attended. After the meeting began, one of the ten men got up and asked Imam Al-Bukhari about one of the hadeeth that he was given. Imam Al-Bukhari said, "I don't know it." Then the man asked him regarding the second of his hadeeth and Imam Al-Bukhari said, "I don't know it." The man continued with the rest of his ten hadeeth. Then the other nine men each got up asking about the hadeeth that they had one at a time. For each hadeeth, Imam Al-Bukhari did not say anything more than "I don't know it." When all ten men were finished presenting their 100 ahadeeth, the meeting became silent.

Then Imam Al-Bukhari turned to the first man and said to him, "As for your first hadeeth, you said... and the correct chain of narration is ... and as for the second hadeeth, you said... and the correct chain of narration is..." Imam Al-Bukhari continued with every hadeeth for each of the ten men, reminding them of what they had said, and then telling them what the correct narration was. When he finished he had corrected all 100 hadeeth. So the people were astounded by his brilliance and greatness. Later, Imam Al-Bukhari was nicknamed "Ameer-ul-Mu'mineen" of hadeeth, or the leader of the hadeeth knowledge.

3. Saheeh Muslim:

Imam Muslim Ibn Al-Hajjaj An-Nisaboori was born in 206A.H. in Neshabur, Iran and passed away in 261A.H. During his life, he became recognized as one of the greatest scholars of hadeeth. He traveled and studied with many scholars including Imam Al-Bukhari and Imam Ahmed Ibn Hanbal. He spent about 15 years compiling his Saheeh from a collection of about 300,000 chains of narration. After he completed his Saheeh he presented it to another great scholar of his time named Imam Abu Zar'ah Ar-Razi. When Imam Ar-Razi felt that a certain hadeeth had even a minor defect, Imam Muslim would remove that hadeeth from the book. In the end, Saheeh Muslim became accepted as one of the most authentic book of Hadeeth, second only to Saheeh Al-Bukhari. To understand why Saheeh-Al-Bukhari is slightly stronger overall, it could be said that Imam Al-Bukhari focused on collecting Hadeeth from "A+" narrators. Imam Muslim did not focus so exclusively on "A+" narrators, and included a lot of "A" narrators. Also, Imam Bukhari had a certain extra criterion that Imam Muslim didn't require for accepting narrations. According to Al-Bukhari, every narrator must have met his sheikh, or the scholar whom he learned the hadeeth from. Imam Muslim only required



that the narrator and his sheikh have lived during the same time.

Layout of the Book

Saheeh Muslim does not focus on the fiqh lessons of the hadeeth, so Imam Muslim does not include opinions of companions or scholars. After the introduction, he only collected narrations attributed to Rasoolullah ﷺ. The focus of the book is to collect the different narrations and wordings of the same hadeeth in one place. So in total there are about 5,362 different narrations in the book. However, these narrations only represent about 2,846 different hadeeth.

4. Musnad of Imam Ahmed

Imam Ahmed Ibn Hanbal was born in 167H and passed away in 241H. He was one of the greatest scholars of hadeeth that this Ummah has ever produced. His collection of hadeeth dwarfs the other collections mentioned so far. His collection has about 27,363 chains of narration that can be summarized down to 9,339 unique, or unrepeatable Hadeeth. However, the repetition is useful for scholars of hadeeth, who can compare the different chains of narration and the slight variations in wording to determine the

strongest form of wording for the hadeeth. Imam Ahmed collected and organized all of these ahadeeth based on the narrator. His book, Al-Musnad, is so encompassing of all the documented hadeeth that some scholars would memorize his Musnad, instead of the other smaller famous books of hadeeth, because Musnad Ahmed doesn't miss many authentic hadeeth.

Imam Ahmed said he started with 750,000 chains of narration and then summarized and filtered them down to form his book. As a whole, his book turned out to be more

authentic and of a higher quality than many of the other books of Sunan. Most of the ahadeeth in his collection are strong or have mild weaknesses. Only a small handful of Hadeeth in the book have been assessed by some scholars as fabricated.

The Hadeeth scholar Abu Zar'ah was asked, "Which scholar that you met had memorized the most Hadeeth?" He said, "Ahmed Ibn Hanbal... The day he died his books were collected and amounted to twelve camel loads. The books contained nothing but narrations and he had them all memorized."



Books of Imam Al-Bukhari



Quote from the Imam

Imam Ahmed was asked about the hadeeth, "A group from my ummah will always have the truth and will not be harmed by those who attack them until the Day of Judgment". He said, "If this group who remains victorious is not the people of hadeeth, then I do not know who they are."

Imam Ahmed was once asked about all of his travels to learn hadeeth, "If a man documents 30,000 ahadeeth isn't it enough for

Al-Musnad means "the book of hadeeth that includes the proper chains of narration."

him?" The Imam was silent. The man said, "60,000?" The Imam was silent. The man said, "100,000?" Imam Ahmed said, "Then the person would know something."

This is how much knowledge you needed at the time of the different chains of narration for each hadeeth to be sure of its authenticity. All praise is due to Allah, and may Allah bless all of our great scholars who have enabled us to follow our Prophet and study his ahadeeth with ease by doing the work of collecting and categorizing the authentic narrations.

CHAPTER REVIEW

Projects and Activities

1. Visit an Islamic library and browse the four books of Hadeeth you learned about in this chapter.
2. Plot the journeys' routes traveled by a great imam of your choice that you studied in this chapter on a map which you drew or copied.



Stretch Your Mind

Write a paragraph about how each of the following imams has inspired you:

- a. Al-Bukhari
- b. Muslim
- c. Malik
- d. Ahmad Ibn Hanbal



Study Questions

- 1 List the eight books and their authors in chronological order.
- 2 Define: Saheeh, Musnad.
- 3 Describe briefly the following books:

a. Saheeh-ul-Bukhari.	b. Saheeh Muslim.
c. Saheeh Ibn Hibban	d. Musnad Ahmad.
e. Al-Muwatta'.	
- 4 Are Saheeh Muslim and Saheeh-ul-Bukhari the only two books that carried the name "Saheeh" in their title? Explain your answer.

UNIT E CHAPTER FIVE

The Major Books of Hadeeth (Part Two)

CHAPTER OBJECTIVES

- 1 Recognize and learn about the Sunan books of hadeeth.
- 2 Gain a basic overview of the history of major Sunan books collections.
- 3 Receive an introduction to the authors of the main books of hadeeth.

The other important collections of Hadeeth:

- | | |
|---------------------|-----------------------|
| 1 Sunan Abu Dawood | سُنَنُ أَبُو دَاوُدَ |
| 2 Sunan Al-Tirmithi | سُنَنُ التِّرْمِذِيِّ |
| 3 Sunan An-Nasa'ee | سُنَنُ النَّسَائِيِّ |
| 4 Sunan Ibn Majah | سُنَنُ ابْنِ مَاجَهَ |

Books of Sunan

Quick Reminder

Remember that the compilers of the books of Saheeh only intended to collect Saheeh Hadeeth. In the books of Sunan the authors intended to collect both the Saheeh and Hasan Hadeeth. However, they will sometimes include narrations with minor to moderate weakness in their chains of narration.

E30

1. Sunan-ut-Tirmithi سُنَنُ التِّرْمِذِيِّ

The compiler of Sunan-ut-Tirmithi is Imam Muhammad Ibn Isa At-Tirmithi. He was born near Termez in present day Uzbekistan in the year 209 A.H. (824 A.D.) and passed away there in the year 279 A.H. (892 A.D.), when he was seventy lunar years of age. At-Tirmithi was a student of Imam Al-Bukhari, Muslim and Abu Dawood. Later, he became a well-known and respected schol-

ar of hadeeth. He was also known for his extreme fear of Allah, religious commitment, and precision. Imam Al-Bukhari used to admire him, and once said to him, with great humility, "I benefited from you more than you benefited from me." It has been reported that towards the end of his life, At-Tirmithi lost his eyesight from crying so much out of the fear of Allah. It is sometimes difficult for us today to understand the amazing levels of piety that these great scholars of Islam had.

His collection of hadeeth incorporated a lot of different branches of the science of hadeeth. He did the following:

1. He carefully categorized the hadeeth based on its main theme.
2. He indicated any problems with the chain of the hadeeth.
3. He graded each hadeeth based on its overall strengths or weaknesses.
4. He clarified the names and nicknames of narrators.

5. He summarized what was said about strong or weak narrators.
6. He differentiated between narrators who actually met the Messenger of Allah, peace be upon him, and those who did not but narrated hadeeth directly to him.
7. He mentioned the opinions of scholars on different fiqh points like the opinions of Imam Ash-Shafi'ee, Malik, and Abu Haneefah.
8. He also summarized the number of chains of narration of a particular hadeeth, and whether it had other narrations that supported it.

Imam Al-Tirmithi did not repeat very many ahadeeth in his Sunan. Instead, he only mentioned the strongest hadeeth for each topic. He also mentioned how many other chains were available for the hadeeth. So the book is very comprehensive, containing about 3,965 hadeeth. When the repetitions are excluded, the number only drops to about 3,365.

Quote from the Imam

Imam Tirmithi said, "I wrote my book and presented it to the scholars of Hijaz (Madinah and Makkah), and they accepted it. And I presented it to the scholars of Iraq, and they accepted it. And I presented it to the scholars of Khurasan, and they accepted it. Whoever has this book in his house, it is as if he has a messenger from Allah talking to him."

2. Sunan Abu Dawood سُنَنُ أَبُو دَاوُدَ

The compiler of Sunan Abu Dawood is Abu Dawood Sulayman ibn Ash'ath al-Azdi As-Sijistani. Imam Abu Dawood was born in Seistan, Afghanistan in 202H (817 A.D.) and passed away in 273H (888 A.D.) at the age of 71. He was a student of Imam Al-Bukhari and Ahmed Ibn Hanbal. Imam Abu Dawood traveled to Iraq, Syria, Egypt, Makkah,

Madinah, Nisaboor (Nishaa'pur), among many other locations, to search for hadeeth and Islamic knowledge. After years of travel and study, he became widely recognized as one of the greatest scholars of hadeeth of his time. Imam At-Tirmithi and An-Nasa'ee were both counted among his students. He summarized his book from around 500,000 chains of narration to about 4,800 hadeeth. When repetitions are not counted, the number is around 3,784.

E31

Quote from the Imam

Imam Abu Dawood said about his collection:

"I have collected in it (around) 4,800 Hadeeth. I mentioned the Saheeh Hadeeth and what comes close to it [Hasan]. It is enough for a person's religion to have four of them" (because most of the rules can be summarized in):

1. The Messenger of Allah, peace be upon him, said, "Actions are judged by the intentions."
2. And he said, "It is part of being a good Muslim to ignore that which does not concern you"
3. And he said, "A believer is not a believer until he wishes for his brother what he wishes for himself."
4. And he said, "What is permissible is clear and what is forbidden is clear, between them are unclear issues that not many people know (whether they are forbidden or not). So whoever avoids the unclear issues protects his honor and religion and those who fall into the unclear issues will fall into what is forbidden."

His book became widely accepted by scholars from all schools of fiqh.

3. Sunan-un-Nasa'ee سنن النسائي

Imam Ahmed Ibn Shu'ayb An-Nasa'ee was born in Nasa, Turkmenistan in 215 A.H. (830 A.D.) and passed away in Palestine in 303H (915 A.D.). He traveled to Iraq, Syria, Makkah, Madinah, and Egypt, where he stayed for a long period of time. During his travels, he studied with many scholars including Imam Abu Dawood. He wrote many books about the grading of narrators of hadeeth, and was widely recognized as one of the greatest scholars of his time. He collected around 11,949 narrations in his collection called "Al-Sunan Al-Kubra." Then he was asked, "Is all of it sound?" He said, "No." So he was asked to summarize the strong hadeeth from it. He did so in a book called "Al-Mujtaba," which means "The Selected," where he documented 5,662 of the narrations. When repetitions are not counted, they number 2,515.



4. Sunan Ibn Majah سنن ابن ماجه

Imam Muhammad ibn Yazeed Ibn Majah was a great scholar of hadeeth in his time. He was born in the year 209A.H. in Qazvin, Iran and passed away in 273 A.H. In his book, he collected the Ahadeeth pertaining to the Sunnah of Rasoolullah ﷺ. His book is placed last among the famous books, because it contains a lot more weak hadeeth compared to the other books. The book is important because it contains a number of hadeeth that are not found in other books. There are around 4,341 ahadeeth in the book, of which 3,002 are narrated in the other five books of Hadeeth (Al-Bukhari, Muslim, Tirmithi, Abu Dawood, Nasa'ee). Imam Ibn Majah provides chains of narration that are often not found in

the other books so his chains of narration act as supporting evidence. Of the rest of the ahadeeth:

1. 438 have sound chains of narration (Saheeh).
 2. 199 have acceptable chains of narration (Hasan).
 3. 613 have weak chains of narration.
 4. 99 have weak chains of narration that might even include liars.
- After seeing this breakdown, we should have a better idea of the importance of this book, even though the ahadeeth that are only found in it have about a 50% good possibility of being weak.



Fast Facts

The two main Saheeh books and four Sunan are called **الكتب الستة** "Al-Kutub-us-Sittah," or "The Six Books." Some scholars called all these books **الجامعة** "Al-Jama'ah" or "All."



Table:
Major Hadeeth Scholars

	Name	Born-Died	Places of Birth and Death	Travels	Teachers	Main Hadeeth Book
1	Malik Ibn Anas	93H- 179H	Madinah	Stayed in Madinah	Shareek; Nafi', Rabee'ah Ibn Abdur-Rahman	Al-Muwatta'
2	Ahmed Ibn Hanbal	167H- 241H	Baghdad	Makkah, Syria, Yaman, Algeria, Morocco, and Persia	Imam Shafi'eee, Sufyan Ibn Oyaynah' Abu Yousuf	Musnad Ahmad
3	Muhammad Ibn Isma'eel Al-Bukhari	194H - 256H	B. Bukhara D.Samarkand	Makkah, Madina, Iraq, Syria, and Egypt	Abdullah Al-Humaydi, Ad-Dahhak Ibn Mukhlid	Saheeh-ul-Bukhari
4	Muslim Ibn Al-Hajjaj Al-Nisaboori	206H-261H	Neshabur (Iran)	Makkah, Madina, Syria, and Egypt	Ahmad Ibn Hanbal, Is'haaq Ibn Rahoyah Al-Bukhari	Saheeh Muslim
5	Abu Dawood, Sulayman ibn Ash'ath al-Azadi al-Sijistani	202H-275H	B. Seistan D. Basrah	Neshabur, Iran, Iraq, Syria, Egypt,	Ahmad Ibn Hanbal, Yahya Ibn Ma'een Al-Bukhari	Sunan Abu Dawood
6	Muhammad Ibn Isa Al-Tirmithi	209 H - 279H	Tirmith	Iraq, Makkah, Madina, Iran	Al-Bukhari, Muslim, Abu Dawood	Sunan-at-Tirmithi
7	Ahmed Ibn Shu'ayb An-Nasa'ee	215H -303H	B. Nasa D. Palestine	Makkah, Madina, Iraq, Syria, and Egypt	Abu Dawood, At-Tirmithi	Sunan-un-Nasa'ee
8	Muhammad ibn Yazeed Ibn Majah	209H-273H	Qazvin (Iran)	Makkah, Madina, Iraq, Iran, Syria, and Egypt	Abu Bakr ibn Abi Shaybah, Ali At-Yanafisi	Sunan-Ibn Majah

CHAPTER REVIEW

Projects and Activities

1. Visit an Islamic library and browse the eight books of hadeeth you learned about in this chapter.

2. Plot the journeys' routes traveled by a great imam of your choice that you studied in this chapter on a map which you drew or copied.



Stretch Your Mind

1. Write a paragraph about how each of the following Imams inspired you:

- At-Tirmithi
- An-Nasa'ee
- Ibn Majah
- Abu Dawood

2. How many of the eight Imams you have studied in this and the previous chapter come from "Arab" backgrounds. What lessons can you learn from this?



Study Questions

1 List the eight books and their authors in chronological order.

2 Define: Sunan, Al-Kutub-us-Sittah, Al-Jama'ah

3 Describe briefly the following books:

- a. Sunan Abu Dawood.
- b. Sunan-ut-Tirmithi.
- c. Sunan Ibn Majah.
- d. Sunan-un-Nasa'ee.



UNIT
F

Leading A Pure Life Style

Chapter One	Surat-ul-Hujuraat سورة الحجرات	F2
Lesson 1	Surat-ul-Hujuraat: Verses (1-5)	F2
Lesson 2	Surat-ul-Hujuraat: Verses (6-8)	F8
Lesson 3	Surat-ul-Hujuraat: Verses (9-10)	F16
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UNIT

F

CHAPTER

ONE

LESSON ONE

سورة الحجرات Surat-ul-Hujuraat (The Rooms of the Prophet)

Verses (1-5) The Etiquettes of Visiting Elders and Speaking to Them

CHAPTER OBJECTIVES

- 1 Learn and memorize ayaat 1-5 of Surat-ul-Hujurat.
- 2 Internalize the ideal of applying the principles of the Qur'an and the Sunnah in issues of daily life before anything else.
- 3 Internalize the etiquettes of speaking with elders in a polite tone.
- 4 Learn the etiquette of visiting others and seeking permission to come in.

VOCABULARY

Al-Hujuraat الحجرات

Introduction

This surah was revealed in Madinah. It contains eighteen ayaat. Most of them address important aspects of Islamic human relations. Hujurat (الحجرات) the plural word of hujrah, which means a room. In this case, hujurat refers to the rooms of the Messenger of Allah and his wives.

F2

سورة الحجرات

Surat-ul-Hujuraat: 1-5

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۚ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۝
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ
بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ۝
إِنَّ الَّذِينَ يَغْضَوْنَ أَصْوَاتَهُمْ
عِندَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلنَّقَاةِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ۝
إِنَّ الَّذِينَ يَنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ۝
لَوْ أَنَّهُمْ صَبَرُوا
حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝

Understood Meaning

(49:1) O Believers, don't be in a hurry to make decisions without consulting Allah's (book) and His messenger. And fear Allah's (punishment so that you don't do anything without knowing you have Allah's permission). (Remember) Allah hears everything (you say) and knows everything (so Allah knows your intentions).
(49:2) O Believers, do not raise your voices over the voice of (the Messenger of Allah who was sent to you as a) warner. And do not talk loudly to him like you talk loudly to each other, so that you don't lose the reward of your good deeds without realizing it.
(49:3) Those who lower their voices are the ones whose hearts are purified by Allah so that they can have proper fear of Allah. They will be forgiven (for their past sins) and they will be given a great reward (in Paradise).

F3

(49:4) Most of those who call you (O Muhammad) from behind the walls (of your room) are ignorant and they don't know better.

(49:5) If they had been patient and waited for you to come out by yourself, it would have been better for them. (Remind them) Allah is forgiving and merciful (so they should ask for forgiveness and thank Allah for not punishing them.)

Reason for Revelation

Ayah 1. A delegation came from the tribe of Bani Tameem to the Prophet Muhammad ﷺ to learn and accept Islam. When it was time for them to go, Abu Bakr said to the Messenger of Allah, "Make Al-Qa'qaa' bin Ma'bad the leader for them." Then Omar said, "No, instead make Al-Aqra'a bin Ha'bis their leader." Both men were already important members of the tribe of Tameem. Then Abu Bakr said, "You only said that to disagree with me." And Omar said, "No I didn't want to disagree with you." So they started arguing and their voices got louder so Allah revealed these verses.

When the verse, "Those who lower their voice are the ones whose hearts are purified by Allah..." was revealed, Abu Bakr said, "I swear (by Allah) who sent down to you the Qur'an, O Messenger of Allah, I will only talk to you like someone telling you a secret until

I die." (Reported by Al-Hakim, sound hadeeth. It is also related in Bukhari that Omar Ibn Al-Khataab did the same. This shows how much respect they had and how quick they were to obey the Qur'an.)

Imam Tabari reported another reason for revealing these ayaat. Some companions used to say, "If only Allah would reveal something about this or that topic," so Allah revealed this to tell them this is bad manners and they should trust that Allah knows what He is doing in how He reveals the Qur'an.

Ayah 5. It is said that one reason they came was to ask the Messenger of Allah to free some captives. He decided to free half and ransom half and if they had been patient all of them would have been freed. (Fath Al-Qadeer)

Lessons Learned

1. Consulting with Qur'an and the Sunnah before taking decisions or forming opinions. Ayah 1 means, "do not make a decision in front of the Prophet Muhammad, peace be upon him, without consulting him". The meaning though is still the same. Even if we think we know what should be done, we must wait and consult the Qur'an and Sunnah and the advice of scholars. Everything we do must follow the guidance that has been sent to us. If we make decisions

in a hurry, then we might do something against Islam without realizing it. This idea is reflected in the famous hadeeth of Sahabi Mu'ath Ibn Jabal, when he was sent to Yemen to serve as a leader there. This is the dialogue that went on between the Prophet and Mu'ath Ibn Jabal:

"How will you judge?"

"I will follow Allah's book."

"What if you don't find your answer?"

"Then I will judge by the Sunnah."

"What if you don't find your answer?"

"I will work hard to come up with my own opinion."

Then Rasoolullah said, "All praise is only due to Allah, who guided the messenger of the Messenger of Allah to what was accepted by the Messenger of Allah." (Tirmithi)

2. Proper Etiquettes of Visiting with Elders.

When the delegation from the tribe of Bani Tameem came to Madinah the Messenger of Allah was in one of the houses of his wives. Al-Aqra'a bin Ha'bis (one of the important people in the tribe of Tameem) yelled over the wall, "O Muhammad, come out to us." When Rasoolullah didn't respond Al-Aqra'a yelled some poetry,

"O Muhammad, if I praise someone then they look good [among the Arabs]
and if I put down someone then they become humiliated."

The Arabs back then liked to challenge each other with poetry to see who could show off the most. When this delegation first came they wanted to show off their importance. The Messenger of Allah answered, "Actually it is Allah [whose praise and blame really matters and not yours]."

This incident of Bani Tameem yelling over the wall was the reason behind revealing ayah 2, according to Imam Ahmad.

This story shows how some inconsiderate people rudely approached Rasoolullah while

he was in his home. According to some historians, these people came during the resting time of the Prophet and shouted at him by his name. Islam teaches us to visit people in the proper times and to follow proper manners. A Muslim should avoid resting and private times and seek proper permission, like knocking at the door, ringing the bell or calling before coming. If the permission is not given, visiting Muslim should not feel bad.

3. Muslims should not speak loudly, especially with their elders.

Ayah 3 tells that the Arabs of the time were used to talking loudly and yelling. So in these verses, Allah says that if they become respectful, Allah will purify their hearts.

When these verses were revealed, Thabit bin Qais (a Sahabi that had a loud voice) said to himself, "I am the one who used to raise his voice in front of Rasoolullah ﷺ. My good deeds are all gone. I am among those who are going to Hell." So he sat depressed and sad in his house. The Messenger of Allah missed him and sent someone to ask about him. When he found out why Thabit was so upset, he sent the man back to Thabit with good news saying, "Go to him, and tell him he is not among the people going to Hell. He is among the people going to Paradise."

(Reported by Al-Bukhari)

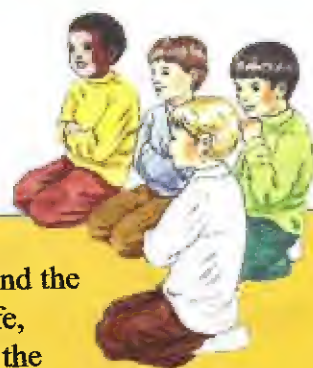
Related Story

As-Sa'ib was once lying in the masjid and he felt a pebble hit him. So he looked up and saw Omar Ibn-ul-Khataab, who said to him, "Go get me those two people." When they came he said to them, "Who are you?" They said, "We are from Ta'if." He said, "If you were from this city (Madinah) I would have you painfully beaten. How can you raise your voices in the masjid of the Messenger of Allah, may Allah's blessings and peace be upon him???" (Reported by Al-Bukhari)

This story shows us that you don't punish people in Islam if they don't know the rules. It also shows that the companions considered yelling in the masjid or near the grave of the Messenger of Allah as bad as raising your voice in front of him.



FAITH IN ACTION



- ★ Always refer to Islamic law, the Qur'an, and the Sunnah before taking decisions in daily life, especially in matters that are addressed in the Qur'an and Sunnah.
- ★ Always talk about the Messenger respectfully and observe respectful manners toward him and other Prophets. Always recognize those who have more knowledge than you (including fathers, teachers and scholars) by asking their opinion before you rush to do things.
- ★ Always respect your teachers and elders by keeping your voice low and using respectful tone when talking to them.
- ★ Always treat the hadeeth of the Prophet with great respect by paying attention to it in a respectful manner.



CHAPTER REVIEW

Projects and Activities

1. Write a journal on the Islamic etiquettes of speaking with others.
2. Prepare a Power Point presentation on the Islamic etiquettes of visiting others, especially elders.



Stretch Your Mind

1. Which is more frightening: death or the consequences of committing the major sin of disbelief in God? Explain your answer.
2. Why is it important to learn about death?



Study Questions

- 1 What is Al-Hujuraat?
- 2 What should a Muslim do when he is about to make a decision on an important matter? Support your answer with a hadeeth.
- 3 Discuss the importance of speaking respectfully with others, especially the elders. Support your answer with an ayah and a story from the Prophet's time.

Surat-ul-Hujuraat:

Verses (6-8) Verifying before Passing Judgment

UNIT

F

CHAPTER

ONE

LESSON TWO

CHAPTER OBJECTIVES

- 1 Learn and memorize ayaat 6-8 of Surat-ul-Hujurat.
- 2 Internalize the ideal of avoiding rushing to judgment against others without proper verification.
- 3 Understand the importance of obeying the authority of righteous leaders.
- 4 Learn what is nameemah, and become inspired to avoid falling in this evil attitude.
- 5 Learn and memorize the du'aa' of the lesson.

VOCABULARY

Fasiq فاسق : Someone who is rebellious and extreme in disobedience, who commits major sins and lies. In the above story, Allah called Al-Waleed fasiq, or disobedient, because he disobeyed Allah by accusing innocent people of serious wrong doing, and he did not verify his false thoughts.

nameemah نَمِيمَة : It is a slander. It usually refers to the act of carrying accurate or tales, especially evil ones, from one person to another to instigate problems between two people or more.

Nammam نَمَّام : The slanderer person who usually practice nameemah.

سورة الحجرات

Surat-ul-Hujuraat: 6-8

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِمَهْلِكِهِمْ فَنُصِيبُوا عَلَى مَا فَعَلْتُمْ تَنَدِيمِينَ ﴿٦﴾ وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُمْ وَلَٰكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ ﴿٧﴾ فَضَلَّٰ مِنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾

Understood Meaning

(49:6) O Believers, if a sinful person (fasiq) comes to you with some news, you must double check to make sure it is true. Do this so that you don't hurt someone, because you didn't know the whole story and then you will regret what you did.

(49:7) And remember that you have with you the Messenger of Allah (so do not say things that are untrue and do not be in a hurry to act on information before double checking.) If he followed you in everything you wanted, you would fall into difficulty, (and sin but he doesn't blindly follow you without double checking and making sure the best opinion is adopted.) But (remember) Allah has made you love belief (in Allah and His Messenger) and made (doing what you know is right, which is to listen and obey Allah and His Messenger) a beautiful thing in your hearts. And Allah has made you hate disbelief, rebellion against Allah, and disobedience. (Those who have these

characteristics are the ones who) are solid in following the straight path.
(49:8) (The feeling of loving for Islam) is from the extra good that Allah has given you and a blessing (so be thankful for this blessing). Remember Allah knows everything and is wise (in everything that He does, so trust Him).

Reason for Revelation



Verse 6-8: Al-Harith bin Durar Al-Khuza'ee said, "I came to Rasoolullah ﷺ who called me to accept Islam, and I did accept it. Then he called me to pray and give zakah and I accepted. Then I said, "O Messenger of Allah, I will go back to my people and call them to Islam and to pray and give zakah. From whoever accepts my call, I will collect their zakah and you can send me someone at such and such time to bring to you the zakah."

Then Al-Harith went back and called his people to Islam and collected the zakah from the Muslims. Then time passed and the appointment came and went without anyone coming from Madinah to collect the zakah. So he gathered together the leadership of the

Muslims in that area and said to them, "Rasoolullah ﷺ told me that he would send someone at a given time to bring to him the zakah money I have collected. Rasoolullah would not break a promise, so I think the only reason he would not send someone is if we did something bad. So let's go and see why he did not show up."

The Messenger of Allah had sent Al-Waleed ibn Uqbahh to check on the Muslims in Al-Harith area and collect the zakah. When the man traveled part of the way, he got scared. There were bad feelings between Al-Waleed's tribe and Al-Harith's before Islam. It is said that the people came out to meet him and he thought they were coming out to attack him so he got scared. (Tabarani, Ibn

Jareer) Therefore Al-Waleed Ibn Uqbahh went back to Madinah. He told the Messenger of Allah, "Al-Harith and his tribe refused to give me the zakah and tried to kill me."

Al-Harith was puzzled by the failure of the Muslim delegations to come to him. Therefore, he decided to go back to the Prophet in Madinah to deliver the zakah to the Prophet. Meanwhile, the Messenger of Allah sent out a small military expedition to go to double check and, if needed, to discipline Al-Harith and his tribe. When the two groups met on the road, Al-Harith asked the military group,

"Who are you sent to?"

"To you," they said.

"Why?" He asked.

They said, "Rasoolullah ﷺ sent Al-Waleed ibn Uqbah to collect the zakah from you and he claimed that you refused to give it to him and tried to kill him."

Al-Harith then said, "I swear (by Allah), who sent Muhammad with the truth, I never saw him and he never came."

Then the two groups went back to Madinah and Al-Harith repeated this to the Messenger of Allah and these verses were revealed."

(Reported by Ahmad)

Lessons Learned

1. Verify before passing judgment. In verses (6-8) Allah addresses the main cause for disputes among people, which is misunderstanding. Misunderstanding happens when people get wrong information or interpret news or information in a wrong way. There are some people who spread wrong information on purpose and some who do so by accident. In these verses, Allah says there is no excuse for spreading false information that results in splitting the Muslim community and hurting innocent people.

Allah in these verses is calling anyone who acts on information without verifying it first, a fasiq, or someone being extremely disobedient. So if Al-Waleed, or anyone else whom we consider trustworthy, spreads information without strong proof to support it, then they are a fasiq for doing so. It then becomes our responsibility to verify the information before we act upon it. Al-Waleed saw the people coming out to him and he assumed that they were coming out to kill

him. Instead of coming back to the Messenger of Allah and saying what he said, he should have double checked the situation himself before accusing the people of serious aggression against Muslims.

2. nameemah, or Slander is Prohibited in Islam. nameemah, or slander usually refers to the act of carrying accurate or false tales, especially evil ones, about one person to another to instigate problems between two people or more. This is usually done intentionally and unintentionally by speaking, writing, nodding, hinting, or signaling. Al-Waleed Ibn Uqbah probably didn't intentionally convey inaccurate news in purpose to the Prophet in order to cause harm to Al-Harith's tribe. However, his seriously inaccurate news could have caused a disaster to Al-Harith and his tribe. Nevertheless, this story conveys several lessons, including the harm of nameemah or nameemah - like actions.

﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ﴾

Allah says in Surat-ul-Humazah, "Woe to every slanderer and backbiter." (104:1)

The Prophet ﷺ is reported to have said : "Shall I tell you about the most evil ones from amongst you?" They said, "Of course." He said, "Those who go around with nameemah. They make enmity between friends and they seek problems for the innocent."

(Reported by Imams Ahmad and Al-Bukhari in Al-Adab Al-Mufrad)

عن حذيفة رضي الله عنه قال: قال رسول الله:

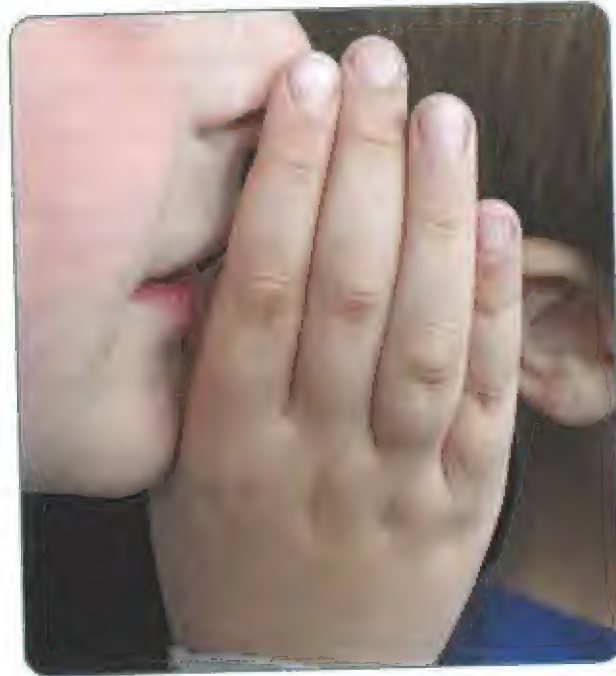
"لا يدخل الجنة نَمَامٌ"

رواه البخاري ومسلم

Hudhaifah (RA) reported that the Prophet ﷺ said: "A nammaam will never enter Paradise." (Al-Bukhari and Muslim)

"The Nammaam, or the slanderer is a greater evil than an evil witch-craft. The Nammaam does in one hour what an evil witch cannot do in one year." It was also said, "The acts of Nammaam are more harmful than the acts of Shaytan. Shaytan acts by evil whispering, while the Nammaam acts face-to-face and openly."

Nameemah, then, is haram in Islam and it is actually considered one of the greatest sins by Allah. It has also been said that one-third of the torture in the grave is because of nameemah. Allah سبحانه وتعالى has prohibited going about with nameemah because it causes enmity and hatred amongst the Muslims.



If a slanderer comes to you and starts to spread gossip the evilness, do not believe the evil. Stop the nammam and advise him of the punishment of Allah. A Nammam should also not be trusted and is not a good friend. Many people are so busy spreading the slander they hear that they do not even stop to think if it is true or not. Mus'ab Bin 'Umair (RA) said: "We believe that accepting the tale is worse than telling it. Telling it is carrying the news, but accepting it is approving of it and the act, so be aware of the person conveying tales. Even when he tells the truth, he is actually mean, because he did not observe the honor of his brother nor did he cover his brother's faults."

Al-Hasan Ibn Ali Ibn Abi Talib (RA) said: "Whoever carries nameemah to you, will carry one about you."

The Nammam is Never Truthful

A man came to Sulaiman Bin Abdul-Malik and Sulaiman reportedly said to him: "I was told that you have said bad things about me." The man said, "I have not done or said anything." Sulaiman then said, "The one who told me is truthful." Upon that Az-Zuhari, who was in the company of Sulaiman said, "The nammaam is never truthful." Sulaiman then said, "You are right." And then he said to the man, "Go in peace."

3. Follow the guidance of the Prophet and the righteous leaders.

Although we do not have the Prophet with us now, we still have the Qur'an and the teachings of Rasoolullah with us. Therefore, along with this wealth of guidance we should be careful and respectful to consult scholars before rushing to do things. Verse 7 teaches us that, as followers, we must be prepared to follow the leader, even if he doesn't go with our opinion. If the leader were to follow every opinion of his followers, it would lead the community to chaos, hardship and possibly sin. Imagine what would have happened if the Muslims fought Al-Harith and his tribe before knowing the accurate information! A leader has the responsibility of listening to all available opinions and then weighing them to find the best opinion. The followers' duty is to advise the leader and then follow his guidance, even if some of them don't agree with the leader's decision, unless the decision is to commit a sin.

4. Love Allah and hate disobedience and disbelief.

Allah tells us why the Muslims were not punished for following the words of Al-Waleed. Allah explains that they were protected from falling into a terrible problem. The situation could have resulted in a battle and Muslims would have been killing Muslims. Allah protected the Muslims in that incidence because of their true love of Islam. In other words, even though it was a mistake in judgment to accept the words of Al-Waleed at face value, the Messenger of Allah and his companions were doing their best out of a love for Islam. This teaches us that even if the sincere leader and followers somehow commit a mistake, Allah will protect them from being seriously harmed by it because of their love of Allah and their strong faith in Him.





FAITH IN ACTION

- ★ Always double check stories and things people tell you before we act on them.
- ★ Always avoid falling in nameemah situations by conveying news to create problems and enmity between innocent Muslims.



Du'aa'

اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا وَكَرِّهْ إِلَيْنَا الْكُفْرَ
وَالْفُسُوقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّاشِدِينَ

Prophet Muhammad would always look for ways of incorporating the Qur'an into du'aa'. It is related with a good chain of narration that the Messenger of Allah included verse 7 in a dua saying, "O Allah, make us love our belief and make it beautiful in our hearts, and make us hate kufr, fusooq (rebellious disobedience) and sin, and make us among those who are on the right path." (Ahmad)

CHAPTER REVIEW

Projects and Activities

1. Write a personal story in your journal describing a situation through which you learned the importance of verifying before passing judgment on others.
2. Write and act a sketch with your classmates on the importance of verifying and double checking before rushing to judgment.
3. Create an artwork or a poster for the du'aa' of this lesson.



Stretch Your Mind

1. Can a Sahabi make a serious mistake? Support your answer with at least two stories from the time of the prophet.
2. Should we disrespect a Sahabi because of a mistake he made? Why, or why not?



Study Questions

1. What is Fasiq?
2. What should a Muslim do when he or she hears a negative story or repost on another Muslim? Support your answer with an ayah and a story from the Prophet's time.
3. What is a nameemah and what is the Islamic rule on it? Support your answer with an ayah and a hadeeth.

UNIT F CHAPTER

ONE

LESSON THREE

سورة الحجرات

Surat-ul-Hujuraat

Verses (9-10) Muslims are Brothers, and they should not Fight

CHAPTER OBJECTIVES

- 1 Learn and memorize ayaat 9-10 of Surat-ul-Hujurat.
- 2 Internalize the ideal of brotherhood and sisterhood in Islam.
- 3 Understand the importance of keeping peace among Muslims and avoiding disputes and conflicts.
- 4 Learn what should happen when Muslims fight each other.
- 5 Learn and memorize the ahadeeth of this lesson.

VOCABULARY

Ukhuwwah أخوة

Sulh صلح

F16

سورة الحجرات

Surat-ul-Hujuraat: 9-10

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى
فَقْتُلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ
يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ
تُرحَمُونَ ﴿١٠﴾

Understood Meaning

(49:9) If two groups of believers fight each other, then make peace between them (by calling them to solve their dispute according to the Qur'an and Sunnah). Then if one side continues in an unjust manner (fighting the other side and refusing to submit to Allah's judgment, all the Muslims must) fight against them, until that group comes back from its position and submits to having the dispute solved according to Allah's law (the Qur'an and Sunnah). Then if they do come back (and submit), the Muslims should solve the dispute between the two groups in a just way. And do your best to aim for a just solution. Remember Allah loves those who aim for a just solution.
(49:10) (Remember) only the believers share a brotherhood (under Islam) so solve the disputes between your two (groups of) brothers. (Remember) to fear Allah (and do not be unjust) so that Allah will be merciful with you (and heal the bad feelings between the two Muslim groups that were fighting)

F17

Reason for Revelation

It was said to the Messenger of Allah, "Why don't you go to Abdullah ibn Ubai (the leader of the Munafiqeen, or hypocrites) to try talking to him." So the Messenger of Allah took off on his donkey across an area that doesn't grow plants with a group of Muslims. When he got there, Abdullah said, "Get away from me. The smell of your donkey is bothering me." One of the Ansar said, "I swear by Allah, the donkey of Rasoolullah smells better than you!" So men from the tribe of Abdullah felt insulted by this and a fight broke out. The two sides were hitting each other with sticks, hands, and shoes. So Allah revealed this verse. [Reported by Al-Bukhari]

Other incidents are also related as the reason for the revelation. Scholars of Qur'an say that Allah sometimes sent down some verses to answer several incidents that happened in the Muslim community.

Lessons Learned

1. Believers are brothers and sisters in Islam.

Ayah 10 is a very famous ayah on أُخُوَّة (Ukhwwah, or brotherhood and sisterhood in Islam. The Muslim Ummah is distinctive with the qualities of love and brotherhood. Islam teaches that brotherly affection adorns

These other incidents include:

1. Two Muslims had a dispute about something one of them owed the other. Then one of them said he was going to take it by force, because he had a strong tribe to help him. The other one said they should go to the Messenger of Allah to solve the dispute. The first person refused and a fight broke out. [Reported by Imam Tabari]

2. A man got into a fight with his wife, (Um Zaid), and he closed her into a second story room. Her family came to help her and his tribe came to help him and a fight broke out. Then Messenger of Allah came and solved the dispute. [Reported by Imam Tabari].

the hearts and smiles beautify the faces. The principles among the believers are those of brotherhood and good friendship. Allah said in ayah 10 of this surah: "The believers are nothing else than brothers." [49:10]

Prophet Muhammad has many beautiful Ahadeeth on brotherhood and sisterhood in Islam.

Among the first things the Prophet did in Madinah at the time of Hijrah is building the masjid and establishing brotherhood between Al-Muhajireen and Al-Ansaar.



Hadeeth Shareef

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ :
"المسلم أخو المسلم"
رواه مسلم

Abu Hurayrah narrated that the Prophet said,
"A Muslim is the brother of the Muslim." Reported by Muslim

عن أبي هريرة - رضي الله عنه قال - عن النبي صلى الله عليه وسلم :
"الله في عون العبد ما كان العبد في عون أخيه"
رواه مسلم

Abu Hurayrah narrated that the Prophet said,
"Allah will help his slave (meaning Muslims) as long as the slave of Allah helps his brother." Reported by Muslim

عن أبي موسى الأشعري رضي الله عنه قال: قال رسول الله ﷺ :
"المؤمن للمؤمن كالبنيان يشد بعضه بعضا وشبك بين أصابعه"
متفق عليه

Abu Musa Al-Ash'ari narrated that the Prophet said,
"The believer's relationship to the believer is like a building; the different parts of it support each other." and he intermingled his fingers together. Reported by Muslim

عن أنس بن مالك رضي الله عنه قال : قال رسول الله ﷺ :
"لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه"
رواه البخاري

Anas Ibn Malik narrated that the Prophet said,
"None of you will have [complete] faith till he wishes for his [Muslim] brother what he likes for himself." Reported by Al-Bukhari

2. Muslims must not dispute or fight.

Since Muslims are brothers and sisters, they must not hate nor feel anger at each other. Obviously they must avoid all kinds of disputes and fights. (Allah has prohibited the believers from anything that might induce enmity and hatred among them). Obviously, Shaytan loves it when Muslims divide among themselves and fight. Allah says,

﴿ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ ﴾

"Shaytan just wants to instigate among you enmity and hatred." [Surat-un-Nisaa' 5:91]

It was narrated that Abu Hurayrah رضي الله عنه said that Rasoolullah ﷺ said: "Whoever has wronged his brother with regard to his honor or anything else, let him seek his forgiveness today, before there will be no dinar and no dirham, and if he has any good deeds to his credit they will be taken from him in a manner commensurate with the wrong he did, and if he has no good deeds, then some of his counterpart's bad deeds will be taken and added to his burden."

However, companions were humans and they made mistakes like all humans do. What made them great in history was that they always turned to the Qur'an and Sunnah to heal the problems in their society and so Allah made them into a great community.

Hadeeth Shareef

عن عبد الله بن مسعود رضي الله عنه قال: قال رسول الله ﷺ: "سبب المسلم فسوق وقتاله كفر".

رواه الترمذي وقال حديث حسن صحيح

Abdullah Ibn Mas'ood narrated that Rasoolullah said, "Cussing a Muslim is an act of disobedience and fighting him is like committing an act of disbelief."

Reported by At-Tirmithi

3. Muslims should avoid fighting and must reconcile whenever they fight.

By Allah saying, "If two groups of believers fight..." it shows us that believers should not fight each other. Conflicting Muslims must always strive to end their differences and conflicts. They should not allow Satan and their self pride to keep them apart from each other. Allah will not forgive the conflicting Muslims until they reconcile. Allah says in Surat-un-Nisaa',

﴿ وَالصُّلْحُ خَيْرٌ ﴾

"Reconciliation is good." [4:128]

عن أبي أيوب الأنصاري أن النبي صلى الله عليه وسلم قال: "لا يحل لمسلم أن يهجر أخاه فوق ثلاث يلتقيان.. فيعرض هذا ويعرض هذا وخيرهما الذي يبدأ بالسلام"

رواه البخاري ومسلم

Abu Hurayrah narrated that Rasoolullah said,

"It is prohibited for a Muslim to abandon his Muslim brother for more than three days and to avoid each other when they meet. The best of them is the one who greets his brother."

[Reported Al-Bukhari and Muslim]

Al-Hasan Ibn Ali: A Role Model in Ending Disputes

The Messenger of Allah once said about his grandson Al-Hasan Ibn Ali Ibn Abi Talib رضي الله عنه, "This son of mine is a leader, and maybe Allah, the Most High, will use him to reconcile between two big groups of Muslims." (Bukhari). Thirty years after the Messenger of Allah passed away, this prediction came true. Al-Hassan reunited the Muslims in the Syria area with the Muslims in Iraq after they had been through a series of battles. The way this happened was that Al-Hassan became the Khaleefah and the people of Iraq swore allegiance to him (so he was the 5th Khaleefah). Then he stepped down as Khaleefah, transferring it to Mu'awiyah, who was the leader of the Muslims in Sham (Syria). In making this sacrifice he brought unity to the Muslims and ended the fighting among Muslims.

4. Allah orders his true servants to mediate to end disputes and fights among Muslims.

If a conflict or fighting erupts between two Muslims or two Muslim groups, it is obligatory on the rest of the Muslims to step in and try to resolve the dispute. Reconciling the relations of two Muslims, or two Muslim groups is one of the greatest achievements a Muslim must work for.

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ما عمل ابن آدم شيئاً أفضل من الصلاة، وصلاح ذات البين، وخلق حسن"

رواه البيهقي

Abu Hurayrah narrated that Rasoolullah said,

"The best deeds the son of Adam can do is prayer, reconciling between fighting Muslims, and good manners."

Another important lesson from this verse is that, as big a sin as it is for Muslims to fight each other, it doesn't take them out of Islam. This reinforces our belief that a Muslim who commits a major sin is still a Muslim, and will eventually come out of Hell if Allah chose to punish him there for a while.

Sulh (reconciliation) the Prophet's Way

Reconciliation is the process of getting two or more disputing sides to work together. One or both sides of the dispute will give up some of what they are asking to reach a peaceful solution. The only thing you can't do when you are trying to make reconciliation is to approve something Allah made forbidden. When two men were arguing over some inheritance, the Messenger of Allah told them to follow this plan to solve their dispute:

1. Split up the parts you both agree goes to the one side or the other

2. Then split by a lottery system (in other words, if there are two items of equal value they might flip a coin, or do something similar, to see which item goes to which person.) Another opinion is for one person to split the disputed property into two piles and the other side picks the pile they want to take.

3. Then once you are close to a solution, both sides should forgive the other for the little things that are still in dispute. (Reported by Abu Dawood)

Hadeeth Shareef

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: "تفتح أبواب الجنة يوم الاثنين ويوم الخميس فيغفر لكل عبد لا شريك بالله شيئا إلا رجلا كانت بينه وبين أخيه شحناء فيقال: أنظروا هذين حتى يصطلحا، أنظروا هذين حتى يصطلحا، أنظروا هذين حتى يصطلحا" [رواه مسلم]

Abu Hurayrah narrated that Rasoolullah said, "The gates of Heaven open every Monday and Thursday, when Allah forgives everyone who does not take partners with Allah, except a man who is conflicting with his Muslim brother. Allah will then say, hold on these two until they reconcile, hold on these two until they reconcile, hold on these two until they reconcile." [Reported by Muslim]

CHAPTER REVIEW

Projects and Activities

1. Write a 500 word essay on the importance of brotherhood and sisterhood in Islam.
2. Write and act a sketch with your classmates on a dispute and reconciliation between two Muslim brothers or sisters.
3. Create an artwork or a poster for the du'aa' of this lesson.



Stretch Your Mind

What are the similarities and differences between brotherhood relationship in blood and in Islam.



Study Questions

- 1 What is the nature of the relation between two Muslims? Support your answer with an ayah and a hadeeth.
- 2 Is it allowed for two Muslims or Muslim groups to dispute or fight? Support your answer with an ayah and a hadeeth.
- 3 What should happen when two Muslims dispute? Support your answer with an ayah and a hadeeth.
- 4 What is nameemah and what is the Islamic rule on it? Support your answer with an ayah and a hadeeth.

CHAPTER OBJECTIVES

- 1 Learn and memorize ayaat 11-13 of Surat-ul-Hujurat.
- 2 Learn the types of behavior a Muslim is prohibited to do toward other Muslims.
- 3 Internalize and become inspired to abandon bad attitudes toward other Muslim brothers and sisters.
- 4 Learn and memorize the hadeeth of this lesson.



سورة الحجرات

Surat-ul-Hujuraat: 11-13

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا ضَعْفٌ مِنْهُمْ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُمْ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمَاءُ الْقُسُوفُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَحْسَبُوا أَنَّ بَعْضَكُمْ لِبَعْضٍ أَنِحَابٌ أَلَدُّكُمْ إِنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

Understood Meaning

(49:11) O Believers, It is forbidden for any group (of men) to make fun of another group because you don't know. Maybe that the group, you are making fun of, is better than you (with Allah). And it is forbidden for women to make fun of women because you don't know. Maybe they are better than you (with Allah). And do not point out (your Muslim brothers) faults (in any way, directly or indirectly, because if you do you are pointing out your own bad character). And do not label each other with bad names. It is terrible to call someone a Fasiq (disobedient sinner) after they have become believers (and because it would be terrible for you to become a Fasiq because of this behavior after you became Muslims). Those who do not repent (by stopping this bad behavior and fixing the harm they have done to their fellow Muslim brothers, should know that Allah considers them) unjust (and so they will be severely punished for this).

(49:12) O Believers stay away from having a bad opinion of Muslims, because having a bad opin-

ion of good Muslims is a sin. And do not spy (to try to uncover the mistakes and problems of people.) And do not talk about each other in a way that the other person would not like (backbiting). Would one of you like to eat from the body of your dead Muslim brother? As you would hate to do this (you should hate backbiting.) And fear Allah's punishment (by immediately stopping any of these sins that you are doing immediately). (Remember) Allah is the only one who accepts people's repentance and Allah is continuously merciful (so turn to Allah and ask for forgiveness.) (49:13) O People, I created all of you from a male and a female (Adam and Ha'wa and each one of us also has a mother and a father) and I made you nations and tribes so that you would recognize each other (and not for you to claim one group is better than another). The best of you with Allah are those who fear Allah the most (and no other standard really matters about who is better than who.) Allah knows everything (so Allah knows what in your hearts) and Allah knows the true reality of everything you do (so you can't deceive Him).

Reason for Revelation

Verse 11. It is said that a group from Bani Tameem (the same group talked about at the beginning of the Surah) made fun of some of the poor Muslims including Bilal, Salman, Ammar, Khabbab, Suhaib, Ibn Faheera, and Salim Mawla Abi Huthaifa. (Reported in Fath Al-Qadeer and Musnad Ibn Abi Hatim)

Verse 11. Before Islam, people used to have two or three nicknames. Once Prophet Muhammad, peace be upon him, called a man by his nickname, and someone said to

him, "O Messenger of Allah, that man hates it." So Allah revealed, "And do not label each other with bad names." (Reported by Al-Hakim)

Verse 13. It is said that this verse was revealed when Bilal climbed on top of the Ka'bah to call the athan, when the Muslims liberated it during Fateh Makkah. Some people looked down on him and called him a black slave. (Reported in Fath Al-Qadeer and Musnad Ibn Abi Hatim)

Lessons Learned

1. Allah Prohibits Mockery and Name Calling of Others.

Allah continues to deal with the bad habits people have that harm or even destroy the community. Bad traits like mockery, gossip, backbiting, spying, and thinking you are superior to another group cause bad feelings and even fighting with other Muslim brothers and sisters in the society. In Islam, it is haram, or prohibited, to mock or debase others, whether by words, deeds, or indications.

These behaviors usually spread hatred among Muslims in the society. Therefore, Allah forbids all of these bad attitudes and tells people to be humble to each other and compete in their obedience to Allah.

The second section of the verse literally reads, "and do not point out your own faults." This can be explained in two ways:

1. The Muslim community is one body, and, if you hurt some Muslims, it is hurting the community, which in turn hurts you.

2. By pointing out the faults of others, we are showing our own bad character.

Name calling is common among people, especially during the teen years. Islam prohibits exchanging bad names and labeling. Allah says "do not exchange (bad) nicknames." An example of this would be calling a Muslim: a kafir, a stupid, a donkey, a pig, etc. The reason Allah said, "exchange" is because usually, when people start name-calling, they get called similar bad names back.

Prophet Muhammad ﷺ used to give and call his companions with good nicknames. He used that to highlight their good qualities; therefore, this is a Sunnah of the Messenger of Allah. Some of the good nicknames of the companions include: Khalid ibn Al-Waleed, who was called Sayf-ullah, or the sword of Allah. 'Othman Ibn Abbas was called Thun-Noorayn, or the one of the two lights (because he married two of the Messenger of Allah's daughters). Finally, Omar Al Khattab was called Al-Farooq (which means the one who distinguishes truth from falsehood).

Related Story

One time Abu Tharr Al-Ghifari and Bilal Ibn Rabah had a dispute. Both of them became truly aggravated. In the heat of the moment, Abu Tharr called Bilal a bad name. Bilal got overly furious, but refrained from calling Abu Tharr with a bad name back. Instead, he went to the Prophet and complained about what Abu Tharr did. Rasoolullah was disappointed, but kept patient until Abu Tharr came and he admitted what he did. The Prophet then said to Abu Tharr, "You did an act of the pagans of Jahiliyyah." Abu Tharr felt very bad and deeply regretted what he had said to Bilal. Abu Tharr then laid down on the ground and called on Bilal to step on his face. Bilal refused to do what Abu Tharr told him to do and told Abu Tharr that he had forgiven him.

2. Allah Prohibits Hurting People Based on False Thann, or Assumption.

"Thann" means non-verified thoughts and assumptions. This word can mean different things depending on the sentence. It can be used to mean "doubt." Some thann should not be followed. For example, if you look for the bad in people, you might start collecting a lot of reasons to have a bad opinion for some good Muslims. This kind of opinion is a sin because we are required to have a good opinion of Muslims until clear evidence to the contrary comes to us. The Messenger of Allah said, "Don't you dare adopt (bad) opinions (of your Muslim brothers, it will lead to fighting and splitting the community) because those inner discussions you have about people are the most common place for lies."

(Muslim) What the Messenger of Allah is protecting us from is the whispers of the Shaytan. The Shaytan wants to tear Muslims apart, so he will do his best to give people bad ideas about each other and try to get them to keep thinking about those bad ideas. If you keep thinking of those bad ideas, you might adopt them as a bad opinion of your Muslim brother or sister. When you have a bad opinion of people it makes you more likely to misunderstand them and then fight with them.

3. Spying is Haram in Islam. Some people fall in the major sin of Tajassus, or spying against others and spreading their secrets. Rasoolullah once said in a speech, "O people who only say they believe, but belief

hasn't really entered their hearts. Do not look to uncover the mistakes (and problems) of the Muslims. Whoever looks to uncover the mistakes of the Muslims will have his own secrets and weaknesses exposed by Allah even if he hides in his house." [Reported by Abu Dawood] This hadeeth tells us that spying on people and trying to publicly humiliate them is what hypocrites do, so we should not do it.

In contrast, Allah loves those who protect the secrets of other people and refrain from exposing their faults. Uqbah ibn Amir narrated that Rasoolullah said,

"Whoever covers the faults of a believer is like one who has brought to life a female child buried alive." [Reported by Sunan Abu Dawood]

4. Gheebah is common, but it is a Major Sin.

At dinner time in the Siraj family home the following dialogue went on between Sarah and her mother.

Mrs.Siraj: Sarah, what's wrong? You have barely eaten any of your food. Are you sick?
Sarah: No, Mama, I'm fine. I just keep thinking about lunch today.

Mr.Siraj: What happened?

Sarah: Some of my friends were saying bad

things about my other friend Leena when she wasn't there. They said that the dress she was wearing was ugly, and that she shows off about her good grades.

Mrs.Siraj: Its sad that when many Muslims meet their friends, their talk only hurts other people. Islam is a religion of peace and love. Hurting others leads to hatred among our Ummah. Gheebah is just one way of hurting people and is a major sin, because they did not respect the honor and reputation of Leena.

Bilal: What is gheebah?

Mr.Siraj: Gheebah is the Arabic word for backbiting. It is to talk badly about a person without them being present, including moralities, appearance, or personality.

Mrs.Siraj: One time, the Prophet Muhammad (S) asked: "Do you know what gheebah (backbiting) is? They said, "Allah and His Messenger know best." He said, ""You mentioning your brother with something about him that he dislikes [being spoken about]."

Mr.Siraj: And then someone asked, "How about if my brother has that attitude or the characteristic which I am mentioning?" He replied, "If he possesses that which you mention, then you have [indeed]been backbiting him. And, if he does not have that which you say (which is even worse), then you have slandered him."

[Reported by Muslim]

What to do when you hear gossip?

A Muslim must not sit with those who insist on backbiting others. He or she should advise those who gossip and commit gheebah and defend their victims. "Whoever is present while a Muslim is humiliated before him, and is able to assist him [and yet does not], Allah will humiliate him before [all of] creation."

[Reported by Ahmad in al-Musnad]

At the very least you should refuse to listen to the gossip. Say "I don't want to hear about this." Keep saying this until the gossiping person stops the gossip.

How to Be Forgiven from Slandering and Backbiting?

First of all, you have to understand that backbiting and gossip are major sins in Islam. The only way of being forgiven for backbiting, or any sin that hurts others, is to do the following:

1. Pray for the forgiveness of Allah. You have to sincerely repent for the sins and you have to feel and regret the guilt in front of Allah.
2. Ask for the forgiveness of the person who was talked about or been hurt. And that is, of course, the difficult part.

If the backbitten person forgives, you will be forgiven, if not, you will be questioned about the backbiting incident in the Hereafter. If the person is dead, then ask Allah for forgiveness. But if the information has not reached the person, just pray for forgiveness and make du'aa' for him, and speak well of him in his absence, just as you spoke against him. Also, if telling him will provoke more hatred, then just make du'aa' for him and pray for forgiveness.

Hadeeth Shareef

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إياكم والظن فإن الظن أكذب الحديث. لا تجسسوا ولا تحسسوا ولا تحاسدوا ولا تباغضوا ولا تدابروا، وكونوا عباد الله إخوانا كما أمركم الله عز وجل. المسلم أخو المسلم، لا يظلمه، ولا يخذله، ولا يحقره. التقوى ها هنا ويشير إلى صدره ثلاث مرات. يحسب امرئ من الشر أن يحقر أخاه المسلم."

"كل المسلم على المسلم حرام دمه، وماله وعرضه" رواه مسلم

Abu Hurayrah narrated that Rasoolullah said, "Beware of doubting each other, for doubting and assuming is falsehood. Do not spy. Do not be jealous of each other. Don't hate each other.

Don't abandon each other. Don't spoil the sales of each other. O servants of Allah, be brothers and sisters. A Muslim is the brother of the Muslim; he is not unjust to him and he doesn't turn his back on him (when he is in need). He does not oppress, nor abandon, nor humiliate, nor lie to him. Piety is here [and the Prophet pointed to his heart]. The worst thing a Muslim can do is to humiliate his Muslim brother [or sister]. A Muslim is forbidden to hurt his Muslim brother's life, wealth or family."

Reported by Al-Bukhari and Muslim

5. The Unity of Mankind. Verse 13 of this Surah is a great divine declaration that all people are brothers and sisters. We are all descendants of Adam and yet Allah has made us into nations and tribes (Caucasian, African, Asian, European etc.) This ability to differentiate ourselves is a blessing, because the verity of human experience provides people the opportunity to learn from each other, develop unique ideas, and share them. This blessing is also a test, because people can use this difference and make it into a reason to feel superior and arrogant over other people. So Allah gives us the cure for the disease of arrogance by calling us to fear Allah. If we fear Allah, we do not look down on some of Allah's creations because Allah created them shorter or taller, etc.



6. Taqwa is the Best and Most Honorable Thing a Muslim can do in Islam. Taqwa is the love of Allah and the fear of displeasing Him. This attitude pushes us to do the things leading us to Jannah and help us avoid being punished by Allah. In ayah 13, Allah explains that the best of people are those who demonstrate Taqwa, or piety. Therefore, we should value people according to their spiritual and moral behavior, not based on their looks, ethnicity, or racial backgrounds.

CHAPTER REVIEW

Projects and Activities

1. Write a personal story in your journal describing a situation when you or another person were a victim of backbiting or mockery, and how you dealt with this situation.
2. Write and act a sketch with your classmates on the importance on the evil effects of mockery, backbiting and/or spying.



Stretch Your Mind

1. Assuming and doubting others leads to many evil behaviors like backbiting and spying. Do you agree with this statement? Defend your answer.
2. Prophet Muhammad gave **Abu Hurayrah** this famous nickname. Do a research and figure out how this positive nickname came about.



Study Questions

1. What does Islam say about mocking and ridiculing others?
2. What is thamm? Why did Allah prohibit it?
3. What should a Muslim do when he or she gossips about another Muslim? Support your answer with an ayah and a story from the Prophet's time.
4. What is gheebah and what is the Islamic rule on it? Support your answer with an ayah and a hadeeth.
5. How did Allah portray the sin of gheebah to make Muslims hate to falling in it?
6. What can a backbiter do to get forgiven?
7. Who is the best and most honorable among people? Support your answer with an ayah.

سورة الحجرات

Surat-ul-Hujuraat: 14-18

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝١٤ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ۝١٥ قُلْ أَتَعْلَمُونَ أَنَّ اللَّهَ يَدِينُكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝١٦ يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَيْتُكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ۝١٧ إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ۝١٨

Understood Meaning

(49:14) Some of the Arabs said, "We have believed." Tell them, "You do not have complete belief so instead say we submit". Belief has not yet entered into your hearts. But if you obey Allah and His Messenger (with pure intentions, making your actions match what you believe in your hearts) nothing will be lost from your good deeds. (Remember) Allah is forgiving and merciful (so ask for forgiveness for your sins and ask Allah for help.)

(49:15) The believers are only the ones (meaning anyone who doesn't have these characteristics does not have true belief) who believe in Allah and His Messenger (a sincere true belief) and after that they never have doubt in their belief. And then they work hard, giving their money and their lives for the sake of Allah's (religion of Islam). Only those who do both of these things are truthful (in saying they are believers 'Muminoon').

(49:16) Say, "Are you trying to tell Allah what you believe? When Allah knows about everything in the Heavens and on Earth (so how do you expect to trick Allah?) And Allah knows everything (so Allah knows that your hearts have not submitted to Him)."

(49:17) They then act like becoming Muslims was a favor they did for you. Say, "Don't act like your Islam is a favor to me. Actually it is Allah who reminds you of His favor to you that He guided you to belief (in the truth), if you are really telling the truth (that you have become Muslims).

(49:18) (Remember) Allah knows everything hidden and unseen in the Heavens and Earth and Allah sees everything you do (and will reward you, if it is good or punish you, if it is bad).

Reason for Revelation

Verse 17, A group of Arabs (Bedouins) said, "O Messenger of Allah, we became Muslim and we didn't fight you like such and such

tribe did." So Allah revealed this verse. (Tabarani with an acceptable chain of narration)

Lessons Learned

1. **The Difference Between Islam and Iman.** Why did Allah describe some of the Arabs at the time of the Prophet as Muslims, but not yet mu'mins, or believers? Allah told this group of Arabs that they do not really believe yet. Their faith was not strong enough to affect their actions and behavior. They had submitted themselves to obey Allah mostly

because they were afraid of having to fight the Muslims. So they were only one step above the hypocrites, who submit to Allah in public and privately they work against the Muslims.

Allah knows what is in the hearts of people, something humans cannot tell. Iman, or faith, is what people believe and may hide in

their hearts. They may believe in something and show of the opposite to the surrounding people, like what the munafiqeen, or hypocrites, used to do. Islam is the spiritual and moral actions people do, like prayers, Hajj, charity, honesty and other good actions. Therefore, Allah was telling those tribes that they may be acting as Muslims but still needed to work harder on faith and hearts. He wanted them to become more sincere, and not fall in the mistakes of the hypocrites. In conclusion, iman is the belief in the heart and mind, while Islam is the good actions a person physically does based on his or her beliefs.

2. Iman must be proven through good actions. Muslims must believe in all of the Arkan-ul-Iman, or the six core beliefs, in Islam to become believers. From this perspective, a person is either a believer or not. So when we talk about the purity of belief, we mean how much the belief affects actions. We all believe in the Day of Judgment. A person of weak belief believes that there is a Day of Judgment, but this doesn't stop him from doing bad deeds. A person with a strong belief will be unable to do bad deeds, because his belief is so strong it generates a fear that prevents him from being tempted to disobey Allah.

Related Texts

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ۝٣﴾

- {1} By (the Token of) Time (through the ages),
- {2} Verily Man is in loss,
- {3} Except such as have faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy.

Imam Al-Hasan Al-Basri said,

"ليس الإيمان بالتمني ولا بالتحلي ولكنه ما قر في القلب وصدقه العمل"

"Iman cannot happen to you by wishful thinking and it is not something to show off. Rather, it is what you deeply believe in your heart and is proven through your actions."

لا إيمان بلا عمل ولا عمل بلا إيمان

Imam Malik said,

"Iman is not complete without good action, and action will not be acceptable without iman."

وعن أبي هريرة عبد الرحمن بن صخر رضي الله عنه قال : قال رسول الله ﷺ :
"إن الله لا ينظر إلى أجسامكم ، ولا إلى صوركم ، ولكن ينظر إلى قلوبكم"
رواه مسلم

Abu Hurayrah narrated that Rasoolullah said,

"Allah doesn't look at how you look or your wealth, (Allah) looks at your hearts and at what you do." (Reported by Muslim)

CHAPTER REVIEW

Projects and Activities

Create a poster explaining the Pillars of Islam and the Pillars of Iman.



Stretch Your Mind

Compare and contrast Islam and Iman.



Study Questions

- 1 Why did Allah tell some Arab tribes that they were Muslims but not believers yet?
- 2 What proves that a person is a true believer? Support your answer with ayat, hadeeth, and other quotations.

UNIT

F

CHAPTER

TWO

Dangerous Life Styles I: Alcoholic Beverages: The Mother of All Evils

CHAPTER OBJECTIVES

- 1 Learn that alcoholic beverages harmful, and therefore haram.
- 2 Understand the evil effects of khamr.
- 3 Learn that khamr is the mother of evil lifestyles.
- 4 Understand how intoxicants destroy human societies.
- 5 Become more motivated to warn others against the devastating effects of intoxicants.

VOCABULARY

Al-Khamr الخمر



Introduction

No other substance has caused nearly the amount of death, chaos, crime, and pain like alcohol. Alcohol is an intoxicant substance that functions like a poison to the human body and mind. It is also an addictive and destructive lifestyle to every human society. Intoxicant drink or substance is called in Arabic "khamr."

During the early days of Islam, drinking alcohol was very common. In the beginning, alcohol was not haram, or prohibited for the early Muslims. Finally, Allah سبحانه وتعالى made it absolutely haram to all. It is now a major sin to drink, serve, buy or sell alcoholic beverages and in toxicant substances.

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Hadeeth Shareef

عن عبد الله بن عمر رضي الله عنه قال : قال رسول الله ﷺ :
"كل مسكر خمر وكل خمر حرام ، ومن شرب الخمر في الدنيا
فمات وهو يدمنها لم يشربها في الآخرة"

رواه مسلم

Abdullah Ibn Omar narrated that Rasoolullah said:
Every intoxicant is Khamr and every Khamr is Haram. And
whoever drinks Khamr in this life and dies while he is addict-
ed to it will never drink it in the hereafter.

Reported in Saheeh Muslim

"Muhammad, can you please go get the mail,"
the mother requested.

"Just a minute Mama, I'm almost finished
with this level." Muhammad replied as he was
playing his video game.

"Muhammad, please go now, before it gets too
dark!!!"

"Okay, I'm going."

Muhammad walked out the door towards the
mailbox, when he saw a car speeding in all
directions. Muhammad stopped from fear and
watched as the car almost hit his mailbox.
Muhammad watched as the car sped through
the road, and went back inside the house for-
getting about the mail.

"Did you get the mail Muhammad?" His
mother asked.

"Mama, a car almost hit our mailbox."

"Oh?? Are you okay??!!" Muhammad's mom
went over to him and gave him a hug.

"I'm fine, Alhamdulillah. I'm afraid that car
will hit someone mama, it was driving really
fast and going in weird directions."

"Do you want to report it? Do you remember
how the car looked like?"

"It was a small blue car".

Muhammad's mother went to another room to

get the phone. She called the police station and
told them about the small blue car. The opera-
tor thanked Muhammad's mom.

Later in the evening Muhammad was watching
the TV. Suddenly, he saw something shocking.
He immediately called his mother,

"Mama look! That's the car that almost hit our
mailbox!"

"Oh, ya Allah, he hit a tree?"

"Yes, the driver was taken to the
hospital...they are saying he was a drunk driv-
er. What does that mean?"

"That means he drank a lot of alcohol and
became drunk."

"Oh, drinking alcohol makes you drive like
that?"

"Yes, it makes the mind unsteady"

"Then why would anyone want to drink alco-
hol?!"

"I am not sure, but Allah سبحانه وتعالى , the All
Wise, forbade his believers to drink alcohol."

"That is the smart choice, plus we are obeying
Allah سبحانه وتعالى."

"Exactly, Alhamdulillah that we are Muslims."

"Alhamdulillah"

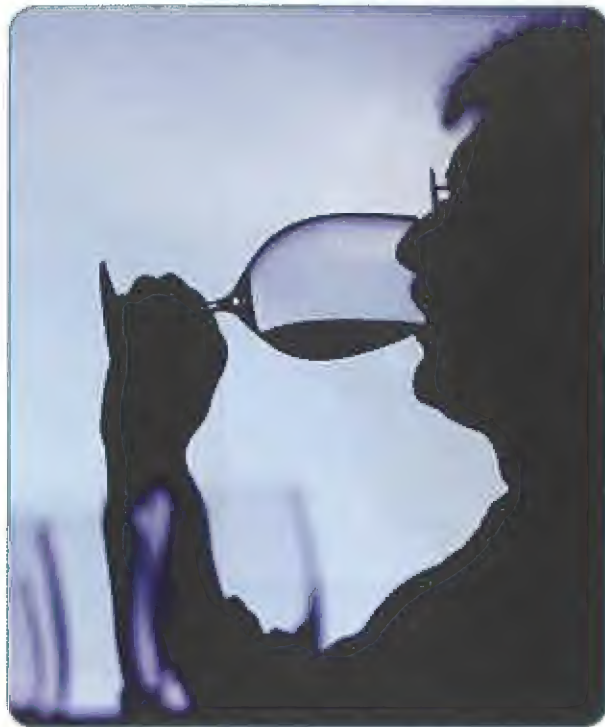
"Now can you please go get the mail?"

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WHY DO PEOPLE DRINK ALCOHOL?

Some say that it helps them to relax, others use it to celebrate and many drink it to become unconscious and run away from their problems. There are many reasons people make up to drink. But alcohol is dangerous, and there is no good enough reason to drink it. Drinking alcohol makes people lose their common sense and spoil their minds. Alcohol can make you dizzy. Large amounts can blur your vision and make you lose your balance. Too much alcohol can even cause death.

Alcohol has caused many problems. Drinkers have lost their jobs and their families. Most traffic accidents are caused by people who drive under the influence of alcohol. As a matter of fact, drinking under the influence of alcohol is number one reason of fatal accidents on America's highways.



﴿وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ﴾ (١٧)

"And of the fruits of the palms and the grapes— you obtain from them intoxication and goodly provision; most surely there is a sign in this for a people who ponder." [16:67]

Common modern alcoholic drinks such as Champagne and wine use grapes. Nevertheless, whatever fruit or food used to produce such drinks, alcohol is haram.

Some intoxicant drinks have only small amounts of alcohol, and people who drink it do not usually get drunk unless they consume a large amount of it. Beer is a clear example of this type of alcoholic drink which is also prohibited in Islam.

DRINKING ALCOHOL IS HARAM

Alcohol is a chemical that has some benefits, but causes great harms. Alcohol is widely used in hospitals, clinics and homes to clean wounds and fight bacteria. However, Alcohol is still a dangerous substance if it is consumed as a drink, or used with food. Alcohol is sometimes referred to as a drug because of its harmful effect on the human body, mind, and society.

Alcoholic drinks can be produced from anything: fruits, flowers, rice, honey, palm, and even barley. The ancient Arabs, during the time of Jahiliyyah (Before Islam), used to make alcoholic drinks from dates and grapes. Allah says in Al-Qur'an:



Hadeeth Shareef

عن جابر بن عبد الله رضي الله عنه قال : قال رسول الله ﷺ :
"ما أسكر كثيره فقليله حرام."
رواه أصحاب السنن أبو داود والترمذي وابن ماجه والنسائي

Jabir Ibn Abdullah narrated that Rasoolullah said:

"If a large amount of substance causes intoxication, then even a small amount is forbidden."

Reported in Sunan Abu Dawood, At-Tirmithi, Ibn Majah and An-Nasa'i

The above hadeeth means that a Muslim is prohibited to drink even a small amount of alcohol. Therefore, drinking a can of beer or even one sip of it is totally prohibited in Islam.

Allah سبحانه وتعالى also warns us to stay away from dealing with intoxicants in any shape or form. For example, it is haram to serve, sell, buy, trade, and/or produce wine, beer, or any other alcoholic beverages. Even if you did not drink from it, it is still haram to serve or make such substances. This shows that Allah سبحانه وتعالى really wants His believers to stay away from alcohol as much as possible.

60-70% of all crimes involve alcohol or other intoxicating drugs





Hadeeth Shareef

عن عبد الله بن عمر رضي الله عنه قال : قال رسول الله ﷺ :
"لعن الله الخمر وشاربها وساقياها وبائعها ومبتاعها وحاملها
والحمولة إليه."

رواه أصحاب السنن أبو داود والترمذي وابن ماجه والنسائي

Abdullah Ibn Omar narrated that Rasoolullah said:
"Allah cursed wine and whoever drinks, serves, sells, buys,
produces, delivers or receives it."

Reported in Sunan Abu Dawood, At-Tirmithi, Ibn Majah and An-Nasa'i

HOW ALCOHOL BECAME HARAM

During the early days of Islam, drinking alcohol was very common. In the beginning, alcohol was not haram for the early Muslims. However, Prophet Muhammad ﷺ always stayed away from it. He never drank khamr in his life. One day, a group of the Sahabah brought up the evils of alcohol to Prophet Muhammad ﷺ. Then Allah ﷻ revealed the following verse:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ
قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلنَّاسِ
وَإِنَّهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ﴿٢١٩﴾

"They ask you about intoxicants and games of chance. Say: In both of them there is a great harm and means of profit for men, and their harm is greater than their profit." [2:219]



The above verse was the first verse in a series of verses leading to the absolute prohibition of alcohol. This verse presents an advice for the early Muslims. Allah ﷻ is telling the Muslims that because there is more harm than good in alcohol, they should stay away from it. Since it did not prohibit alcohol completely, some Muslims continued to drink it. Shortly afterwards, one incident changed the situation. One day, Abdul Rahman ibn Awf had invited some Sahabah for a gathering and alcoholic drinks were served. Soon, it was Maghrib time and the Sahabah wanted to perform the salah. Most of these Muslims were drunk, including the imam. While the imam was leading the salah, he made several errors in his recitation of Surat-ul-Kafiroon. After this incident, Allah ﷻ revealed in the Quran:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ
وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ ﴿٤٣﴾

"O you who believe! Do not go near prayer when you are drunk until you know (well) what you say." [Surat-un-Nisaa'4:43]

This verse tells the Muslims that it is now haram for them to drink alcohol when it is nearing the salah time. Still, it did not prohibit alcohol completely. Some Muslims continued to drink. Another incident occurred that brought an end to drinking alcohol completely. Uthman ibn Malik invited some companions for a meal. After the meal, alcohol was served. After a few drinks, the Muslims were drunk. They began singing and reciting poetry loudly. They sang about themselves and about their tribes. As they became excited they teased and insulted Muslims who were not part of their tribe. Uthman ibn Malik insulted particularly the Muslim Ansars in Madinah with his singing. There was a young Ansari in the group who got very angry when he heard this. The young Ansari threw a bone at Uthman ibn Malik and injured his head. The next day, Uthman ibn Malik went

Almost 78% of assaults (and beatings) involve the influence of alcohol.

to the Prophet ﷺ complaining to him about what happened the night before. Prophet Muhammad ﷺ made du'aa':

"Oh Allah! Grant us a clear cut guidance regarding alcohol."

In response, Allah ﷻ revealed in the Qur'an:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ
وَالْأَنْصَابُ وَالْأَزْلَامُ رَجَسٌ مِنْ عَمَلِ الشَّيْطَانِ
فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ
الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ
فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ
وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْهَوُونَ ﴿٩١﴾

"Oh you who believe! Intoxicants (alcohol and drugs) and gambling are forbidden...it is of Satan's handwork. Avoid such thing so you may prosper...Satan's plan is to create hatred and tension among you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will you not then abstain?" [Surat-ul-Ma'idah 5:90-91]

As you learned earlier, Allah ﷻ first declared that alcohol has more harm than good. This made some Muslims stop drinking alcohol. Then Allah ﷻ prohibited alcohol during Salah times. This caused more Muslims to stop drinking.

Finally, Allah سبحانه وتعالى made it absolutely haram, or forbidden. It is now a major sin to drink or deal with alcohol. When a person drinks, they have allowed Satan to do his dirty work. Satan enjoys seeing Muslims forgetting about salat, and not remembering Allah سبحانه وتعالى. Satan enjoys seeing Muslim brothers and sisters to fight one another. This is why it is very important to stay away from alcohol. A Muslim who drinks alcohol is very sinful. The Prophet Muhammad ﷺ said:

عن عبد الله بن عمر رضي الله عنه قال قال رسول الله صلى الله عليه وسلم :
"من شرب الخمر لم تقبل له صلاة أربعين ليلة،
فإن تاب تاب الله عليه."

رواه أحمد وابن ماجه

Abdullah Ibn Omar R narrated that Rasoolullah said:

"If anyone drinks any alcoholic drinks, God will not accept his prayer for forty days, but if he repents Allah will accept his repentance." Reported in Ahmad and Ibn Majah

ALCOHOL IS THE MOTHER OF ALL EVILS

The Prophet Muhammad ﷺ referred to alcohol as the 'mother of all sins'.

عن عثمان بن عفان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم :
"اجتنبوا الخمر فإنها أمّ الخبائث"
رواه النسائي

Othman narrated that Rasoolullah (P) once said:

"Avoid drinking wine for it is the mother of all sins."

Reported in An-Nasa'ee

This is because after drinking alcohol, the mind is not steady. The mind becomes blurry and a person cannot think clearly. This may cause the person to commit other sins without realizing it. For example, one day, a pious man was forced to drink. He eventually got drunk. The next day, he found out that after he got drunk, he had committed murder and adultery. The alcohol caused him to commit 2



other major sins without him realizing it. This shows how dangerous alcohol is. Indeed, alcohol is the 'mother of all sins.' Every day police investigators in America and around the world encounter many crimes that were committed under the influence of alcohol.



THE HARMS OF ALCOHOL:

1. Through alcohol, the stomach gradually loses its ability to function properly.
2. Causes loss of appetite.
3. Makes one age quicker.
4. Weakens and reduces the ability to think and speak properly.
5. Causes heart failure.
6. Creates fights and tension between people.
7. Leads towards great sins, such as adultery and murder.
8. Wastes money.
9. Causes liver damage.
10. Alcohol causes road accidents and innocent lives lost.

CONCLUSION

No other substance has caused nearly the amount of death, chaos, crime, and pain. Alcohol is like a poison to the human body and mind. It is also a poison to society. Alcohol is also dangerous because it is addictive. Once a person begins to drink alcohol, it is very hard to stop. Allah سبحانه وتعالى warns

us to stay away from alcohol, and places that serve it. Allah سبحانه وتعالى gives us such instructions because He is All-Knowing. Everything in Islam has a good reason behind it. Some reasons we know, and others we don't. Allah سبحانه وتعالى knows what we don't know. We also know that Allah wants what is best for His believers. This is why we should trust Allah and obey him in every way.

The Long Term Health Effects Of Alcohol

Central Nervous System (brain and spinal cord)

- impaired senses
- vision, hearing, dulled smell and taste, decreased pain perception
- altered sense of time and space
- impaired motor skills, slow reaction
- impaired judgment, confusion
- hallucinations
- fits, blackouts
- tingling and loss of sensation in hands and feet
- early onset dementia (alcohol related brain damage)
- Wernicke's Syndrome and psychosis (delirium)
- mood and personality changes
- feeling anxious or worried

Circulatory System

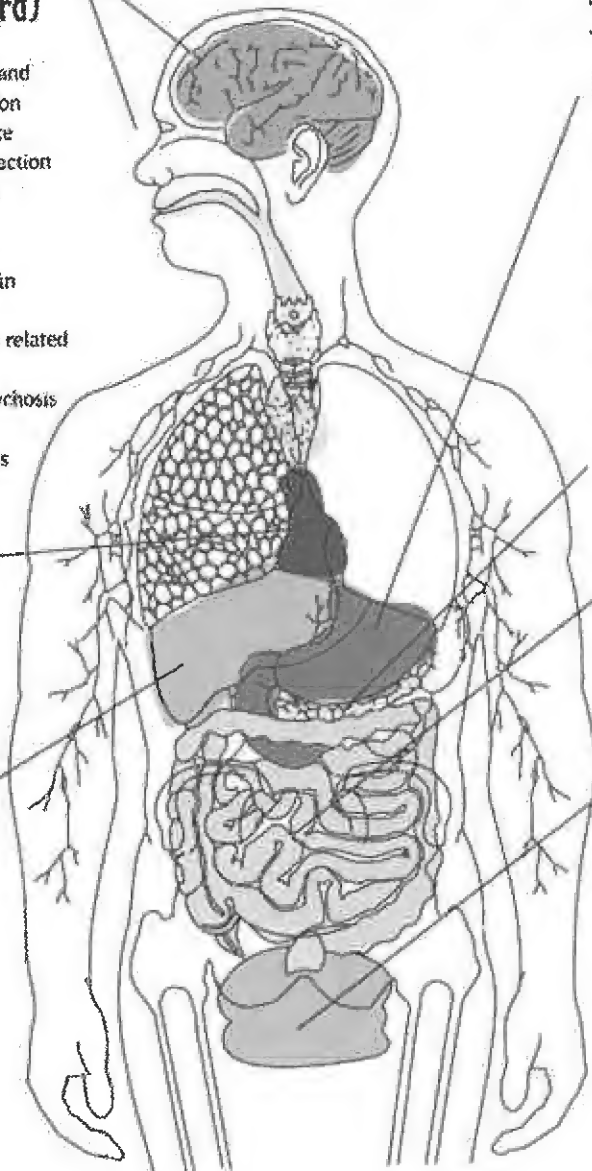
- high blood pressure
- irregular heart beat
- damage to the heart muscle
- increased risk of heart attack and stroke

Liver

- swollen, painful, inflamed
- cirrhosis
- cancer
- fluid build up (oedema)
- increased risk of haemorrhage
- liver failure, coma and death

Pregnancy and Babies

- fetal alcohol syndrome/fetal alcohol effects
- small head, possible brain damage, retarded growth and development



General Body

- weight gain
- headaches
- muscle weakness

Gastrointestinal System

- stomach lining inflamed and irritated
- ulcers of the stomach or duodenum
- inflammation or varicose veins of the oesophagus
- loss of appetite, nausea, diarrhoea and vomiting
- cancer

Pancreas

- painful, inflamed, bleeding

Intestines

- irritation of the lining
- inflammation and ulcers
- cancer of intestines and colon

Reproductive System

Male and Female

- reduced fertility
- impaired sexual performance
- impotence
- decreased sperm count and movement
- increased risk of breast cancer in females
- early onset of menopause
- irregular menstrual cycle

CHAPTER REVIEW

Projects and Activities

1. Write an essay of the medical harms of drinking alcohol.
2. Learn a story about crime committed by someone who was under the influence of alcohol. Share this story with your classmates.



Stretch Your Mind

1. Compare and contrast between behavior of someone getting drunk and being really angry.
2. "Khamr and crime are friends." Explain this statement and prove your points.



Study Questions

1. What is the Islamic ruling on al-khamr?
2. Describe how Allah gradually prohibited drinking wine.
3. Determine if the following statements are true or false:
4. Khamr may be halal if someone drinks only a little bit.
5. Drinking khamr is absolutely haram whether the drinker become drunk or not.
6. It took a while before Allah prohibited drinking wine.
7. Write three reasons for the prohibition of alcoholic drinks in Islam.
8. Who said that "Khamr is the mother of all sins?" Explain why he thought so.
9. Prophet Muhammad cursed six types of people who deal with khamr; who are they?
10. How would Allah punish the person who drinks wine in this life. Support your answer with a hadeeth.
11. Describe one type of punishment awaiting Alcohol drinkers in the Hereafter. Support your answer with a hadeeth.
12. What are some social harms of drinking alcohol.
13. In Surat Al-Maidah, Allah mentioned that Shaytan makes people do three wrong behaviors after drinking Alcohol. What are those wrong actions?

UNIT

F

CHAPTER

THREE

Dangerous Life Styles II: Pork and Other Haram Meats

CHAPTER OBJECTIVES

- 1 Recognize the gifts of food and nutrition that Allah gave to us.
- 2 Understand that Allah made the good food permissible to people.
- 3 Understand that Allah made harmful food prohibited.
- 4 Learn that pork products are all Haram, or prohibited to eat.
- 5 Understand reasons behind the prohibition of pork in Islam.

VOCABULARY

Khinzeer خنزير

Allah blessed us with many of His gifts and favors. Food and drinks are among the most important favors of Allah. Look around and you will see that Planet Earth is full of Allah's bounties, and God made it all available to our consumption.

Allah says in Surat Luqman

﴿الَّذِينَ يَرَوْنَ أَنَّ اللَّهَ سَخِرَ لَكُمْ مِمَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَهْرَهُ وَبَاطِنَهُ﴾ (٢٠)

"Do you not see that Allah has made what is in the Heavens and what is in the

Earth available to you, and He bestowed upon His seen and unseen favors." [Surat Luqman 31:20]

﴿يَتَأْتِيهَا النَّاسُ كُلُّوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ﴾ (١٦٨)

"O mankind! Eat the lawful and good things out of what is in the Earth, and do not follow the footsteps of the Shaytan; surely he is your open enemy." [Surat-ul-Baqarah 2:168]

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By the mercy of Allah and His kindness towards us, Allah has permitted us to eat all good things, and He has not forbidden anything but those that are impure and unhealthy. Allah prevented us from eating certain kinds of harmful meats, like pork and the meats of predators and dead animals.

He says concerning the mission of the Prophet ﷺ,

﴿وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبِيثَاتِ﴾

"He will make lawful for them all good things and prohibit for them what is unhealthy and unwholesome." [7: 157]

Allah Prohibits Pork and other Unhealthy Meats

Allah سبحانه وتعالى prohibits the consumption of pork in no less than 4 different places in the Qur'an. Allah orders us in the Qur'an not to consume the flesh of swine and dead animals.

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أَهَلَ لغيرِ اللَّهِ بِهِ وَالْمُنْخَفَقَةُ وَالْمَوْفُودَةُ وَالْمُتَرَدِّيَّةُ وَالنَّطِيجَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَلِكَمْ فِسْقٌ الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَأَخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمِهِ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ (٢)

Food and drinks have a direct effect on our health. That is why Islam has prescribed regulations about what we put inside our bodies. Allah سبحانه وتعالى wants His believers to be in the best health both physically, psychologically and spiritually.

When Muslims are healthy, a healthy Muslim society can be easily established. Allah has forbidden eating the meats of pigs, wild animals and birds and flesh of dead animals. Muslims show their obedience to Allah by abstaining from pork and other Haram meats and food. Allah even prohibited overeating and all kinds of Israaf, or wastage. This obedience brings them the blessings of Allah and helps them maintain a healthy and happy Muslim society.

Forbidden to you is: an animal which died by itself, blood and flesh of swine, and what is slaughtered by names other than that of Allah, and animals that were strangled, beaten to death, killed by a fall, or by being smitten with the horn, that which wild beasts have attacked, except what you slaughter before they die, what is sacrificed on stone altars (idols) and that you divide by the arrows. All that is a transgression.



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This day have those who disbelieve despaired of your religion, so fear them not, and fear Me. This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion; but whoever is compelled by hunger, not inclining willfully to sin, then surely Allah is Forgiving, Merciful. [Surat-ul-Ma'idah 5:3]

In the above verse, Allah says that dead animals, blood, the flesh of swine and animals slaughtered for idols are all prohibited. In another verse [6: 145], Allah describes these meats as filthy. Therefore, these meats are unfit for human consumption and we must stay away from them. For Allah forbids only that which is impure and harmful.

It should be noted that all pork products are prohibited and not only the meat. Lard, which is the pig's fat, is prohibited too. It is unfortunate that food factories use it in processing many kinds of food, deli, sweets and even hygiene products like soap and tooth paste. Muslims should always try their utmost best to avoid all foods that include all pork products.

...and Unlawful Meats

In contrast, the following meats are described by Allah and the Prophet as unlawful meats:

1. Pork products (Pork, ham, bacon and lard).
2. Wild animals that feed on other animals (Lions, tigers, wolves, hyenas etc.).
3. Dead animals, including those dead because of accidents like falling, or being suffocated, hit or preyed on by a wild animal.
4. Dogs
5. Donkeys and mules
6. Mice and rats
7. Worms and insects, except locust.

There is enough evidence to show that the flesh of swine is not at all good for human consumption.

Harmful Effects of Eating Pork, Blood and Dead Animals

When you go to the food store and pass by the meat department you see many kinds of meat. You always see beef, lamb, chicken, fish and seafood. You will not see dog, cat, and donkey or mule meats, because almost all people believe it is prohibited or find it disgusting. However, in America and many other countries you can easily see pork. Pork is pigs' meat and many people, especially Christians, like to eat it. However, in Islam, pork products are strictly prohibited and considered Haram. It is a major sin for a Muslim to eat pork or any pork products.

The fact that eating pork is prohibited in Islam is well-known. The main reason for this is because Allah سبحانه وتعالى prohibits this particular meat in the Qur'an. Prophet Muhammad ﷺ also ordered Muslims not to eat pigs' meat or fat nor sell it to others.

Medical experts have recently discovered the harms of pork meat and research shows that eating pork can cause many health risks. Allah سبحانه وتعالى tells us to take care of our bodies, and avoid anything that may damage it. Pig's bodies contain many toxins, worms and latent diseases. Although some of these infestations are found in other animals, modern veterinarians say that pigs are far more subject to these illnesses than other animals. This could be because pigs like to hunt and will eat any kind of food, including dead insects, worms, rotting carcasses, excrement (including their own), garbage, and other pigs.

Eating pork can cause no less than seventy different types of diseases. A person can have various Helminthes, like roundworm, pinworm, hookworm, etc. One of the most dangerous is Taenia Solium, which is also called "tapeworm." It stays in the intestine and is very long. Its eggs enter the blood stream and can reach almost all the organs of the body. If it enters the brain it can cause

memory loss. If it enters the heart it can cause heart attack and if it enters the eye it can cause blindness. If it enters the liver it can cause liver damage. It can damage almost all the organs of the body.

One can also say the same about the harms of the meat of dead animals and other prohibited meats. Harmful bacteria and sometimes deadly ones can quickly grow in dead animals' flesh and blood. It is dangerous and completely unhealthy to consume such things and that is why Allah made them prohibited.

You might be puzzled to see Allah prohibiting eating blood. You may ask are there people around who consume blood? The answer is yes. There are people in certain parts of our world who use blood in their food. While they see that as sensible, Muslims believe it is unlawful food. Prophet Muhammad explained that blood is haram, however, the spleen and liver of the lawful animal is halal. Most of the components of these two organs are made of blood turning into flesh.



Hadeeth Shareef

عن عبد الله بن عمر رضي الله عنه قال: قال رسول الله ﷺ: "أُحِلَّتْ لَنَا مَتَّانٌ وَدَّمَانٌ، فَأَمَّا الْمِيتَتَانِ فَالْحَوْتُ وَالْجَرَادُ، وَأَمَّا الدَّمَانُ فَالْكَبِدُ وَالطَّحَالُ."

رواه أحمد وابن ماجه

Abdullah Ibn Omar (R) narrated that Rasoolullah said: "Two kinds of dead animals and two types of blood were made lawful to us; the two dead animals are fish and locust and the two bloods are liver and spleen."

Reported in Ahmad and Ibn Majah

IS PORK FORBIDDEN TO MUSLIMS ONLY?

Islam is not the only religion in which pork is prohibited. Other religions teach the same rule also. For example; In Judaism, pork consumption is forbidden. The Jews believe in the Old Testament. It is clearly stated:

"And the swine, though he divided the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you. Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean to you. "Leviticus (11:7-8).

Also, "And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcass." Deuteronomy(14:8).

Many Christians believe that this verse was directed only at the Jews. But Jesus himself says during the Sermon on the Mount;

"Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfill."

Some Christians say that, after a vision by St. Peter, God cleansed all animals and made them fit and lawful for human consumption. If ALL animals are cleansed by Peter's vision, this includes dogs, cats, vultures, and rats. But you just don't see people getting excited



about a cat-meat sandwich like they do over barbecued pork or bacon. Others say that it was Paul who rescinded the law forbidding pork to humans, in order to appease the Romans, who enjoyed the taste of pig-meat. Many excuses have been given, but none are very sound.

Many Far Eastern traditions also discourage the eating of pork. The 3,000 year old Confucian Book of Rites says,

"A gentleman does not eat the flesh of pigs and dogs."

Although many Chinese are avid eaters of pork today, physicians of ancient China recognized pork-eating as the root of many human ailments. Buddhists, Jains and Hindus usually avoid eating any kind of meat.

KINDNESS TO ANIMALS

It must also be remembered that just because eating pig meat is haram that does not mean we should hate pigs. There are many other animals that we can't eat like cats, dogs, eagles, lions, cheetahs and tigers to mention a few. Does that mean we should hate or hurt them? They are Allah وتمالى سبحانه's creations, and we should always show kindness to all animals, except in case of self defense.

Every creature was created by Allah for a purpose. The Prophet always encouraged us to be kind to animals. Although we should

not eat the meat of the pig, it doesn't mean that we should hate pigs. We should show them the same kindness as any other animal, and not abuse or torture them. Pigs score high on tests devised to determine animal intelligence; in other words, they are very smart. It is ironic that people in Europe believed that pork would taste better if the pigs were kept in a state of filth, but this is not the natural inclination of the pig. When left to their own devices, it is said that pigs do not like to soil their sleeping quarters. As for their tendency to wallow in mud, that is done mainly to keep cool.

CONCLUSION

Even if we did not know about the harmful effects of eating pork and other unlawful foods, this would not change our belief that it is haram at all. We must follow Allah's orders even if we could not understand fully the wisdom behind it. When Prophet Adam (peace be upon him) was expelled from the garden, it was because he ate from the forbidden tree. We do not know anything about that tree, and Adam did not need to ask why he was forbidden to eat from it. Rather it was sufficient for him, as it is sufficient for us and

for every believer, to know that Allah has forbidden it. It is not required of the believer to always find a scientific justification for the divine prohibitions. However, if they look and find it, they must share the information, that will increase people's faith. To the contrary, lack of confirmation should not question the authenticity of the Qur'an. We believe that all Qur'an's statements are true, and if science has not confirmed some of them yet, it will do so in the future.

Related Literature

Dr. E. Kazim. M.D. in his article "Medical Aspects of Forbidden Foods in Islam" (July 1981 issue of Muslim Journal) has described diseases carried or caused by the flesh of the swine. He writes:

"The pig is a scavenger. It is an omnivorous animal. It eats everything. There are many diseases carried from swine to man, particularly parasite infestations. Lately extensive research has been focused on senility-old age is characterized by hardening of inner lining of the blood vessels of the heart, brain etc., a process called atherosclerosis. When a clot forms, it results in coronary thrombosis, or a heart attack, or cerebral thrombosis or stroke.

Different dietary factors are responsible for atherosclerosis. Gross atheroma may be produced in rabbits by feeding them with cholesterol, but when you add lard (derived from hog fat) to the cholesterol, the incidence of atheroma is increased and thus you would produce coronary thrombosis, and myocardial infraction.

Besides, lard contains 2800 units of vitamin D per 100 grams and no vitamin A at all. Lately Vitamin D has been held responsible for atheroma, by causing increased absorption of calcium in the blood vessels. In human beings, serum cholesterol is not

dependent on the intake of cholesterol in the diet, but depends upon the proportion of animal fats in the diet, which elevates the beta-lipo protein level in the blood. Animal fats contain saturated fatty acids and these saturated fatty acids have been found to be as one of the causes of atheroma in man. Medium fat bacon contains 25% proteins and 55% fat.

According to medical research, the fat content in pork is more than any other meat, (beef, lamb etc.) and it takes longer to digest. Dr. M Jaffer in an article in the Islamic Review (London) of January 1997 issue has listed 16 kinds of harmful germs which have been discovered in pork in modern research and the diseases which could be caused by them. The number of patients suffering from tapeworm disease is the highest in the world among pork eating nations. Other diseases attributed to pigs are caused by tri-chinella spirates and intestinal worms."

Dr. Glen Shepherd wrote the following on the dangers of eating pork in Washington Post (31 May 1952).

"One in six people in USA and Canada have germs in their muscles - trichinosis 8 from eating pork infected with trichina

worms. Many people who are infected show no symptoms. Most of those who have it recover slowly. Some die; some are reduced to permanent invalids. All were careless pork eaters."

He continued, "No one is immune from the disease and there is no cure. Neither antibiotics nor drugs or vaccines affect these tiny deadly worms. Preventing infection is the real answer."

After reading the statement of Dr. Shepherd, one can realize that there is no real guarantee of safety when eating pork that one would not be affected by trichina worm. That is why modern doctors advise three prohibitions during illness: no liquor, no pork and no smoking.

Muslims follow the divine law which is much higher than the medical advice. The Glorious Qur'an says, "So eat of the lawful and good food which Allah has provided for

you, and thank the bounty of your Lord if it is Him you serve. He has forbidden for you only carrion and blood and swine-flesh and that which has been immolated in the name of any other than Allah; but he who is driven thereto, neither craving nor transgressing, Lo! then Allah is Forgiving, Merciful." [Surat-un-Nahl 16:114-115]

The above is the order from the Creator of the universe and the Supreme Law-Giver. All Muslims are under the obligation to obey it. This is a plain and straightforward answer to those, who usually ask why Muslims abstain from eating pork. Nevertheless, there is no sin, if a Muslim is forced by famine or starvation to eat pork in order to save his life.

<http://www.miraclesofthequran.com>



FAITH IN ACTION

- ★ Always avoid eating pork and its products like bacon, ham and lard.
- ★ Always be careful to check the sweets and other food ingredients before you eat it. Lard, which is pig's fat, is commonly used in many deli, sweets and other types of food.

CHAPTER REVIEW

Projects and Activities

Write an essay about the medical harms of pork.



Stretch Your Mind



1. What is more harmful to society, addiction to alcohol or eating much pork?
2. In Islam, Muslim wine drinkers get punished, but not pork eaters. Why?

Study Questions

- 1 What are the main kinds of meat that Allah made unlawful to eat?
- 2 Why did Allah prohibit certain types of meat?
- 3 What dead animals that we are allowed to eat? Support your answer with evidence from Al-Qur'an or the Sunnah.
- 4 What do other religions say about pork? Support your answer with a quotation from their holy books.
- 5 Describe some of the medical harms of eating pork products.
- 6 Can a Muslim sell pork products and other haram food as long as he or she does not eat it? Support your answer with a hadeeth.

UNIT

F

CHAPTER

FOUR

Dangerous Life Styles III: Gambling and Lottery

CHAPTER OBJECTIVES

- 1 What is gambling?
- 2 Types of gambling.
- 3 Gambling: haram or halal?
- 4 What are the harms of gambling?

VOCABULARY

Maysir ميسر

Qimaar قمار

Rihan رهان

Before Islam, gambling was a social evil. When Islam came, Allah strictly forbade all forms of gambling, including betting, lottery, and other games of chance. Gambling has unfortunately become an acceptable practice in Muslim society due to its wide scale promotion by the media. Many governments legalize and even organize gambling and lottery activities. In some cases, they devote portions of the lottery profits to charity.

Islam forbids gambling in all ways and forms. Any money gained through gambling is considered haram.

Taking someone else's money by winning a game of chance is distasteful to Islam. It is a basic principle of Islam that a person should not take money which he has not earned or worked for or exchanged it with halal product. This is for reasons of fairness and justice. Maysir is the Arabic word for gambling in the Qur'an. It is derived from a root word

that literally means "easy" and "something attained easily with almost no effort." Qimaar is another Arabic word for gambling.

Traditional gambling involves games of chance, like rolling dice or playing cards. If the player happens to roll or pick the right numbers on the dice or cards, he would simply win. But if he misses, he will lose his money in a matter of minutes or even seconds.

Rihan, or betting, was another ancient form of gambling. In old times people used to bet money on horse races, fights and other games and sports. In this case, a person would bet his money on a horse to win the

race or a knight to win the fight. If he bet on the winner, he will double or triple his money, but if he loses, his money is totally gone.

Every transaction in which gain and loss is due to mere luck and chance is considered gambling in Islam. When gambling is involved, it means that the winner takes the money of the loser without having lawfully earned it. Islam teaches us to follow the proper practice in earning money through our halal work and effort, not relying on mere chance. Consequently, gambling was declared unlawful. Today gambling has taken many forms, such as betting and lottery. These are among the most well known forms of gambling.

GAMBLING TODAY

In every era and every land, gambling is practiced in a variety of ways. Gambling today takes countless different forms. Nevertheless, gambling in all its forms is prohibited. Here are the most common kinds of gambling available today:





Games of Chance

Among the most widespread practices today are slot machines, jackpots, roulette, cards games, Bingo and many other games. Casinos in Las Vegas and elsewhere in America and around the world provide thousands of ways for some gamblers to win and millions of others to lose their money.

Betting

Betting on the outcome of horse and dog races, rodeo, boxing, wrestling matches and other prize fights have become popular forms of gambling. Even very popular sports like soccer, baseball, football, basketball, and hockey have unfortunately become subjects for betting and gambling. Attempts on the part of professional gamblers to fix the outcome of such games have caused numerous problems. Other common forms of gambling include roulette, card and dice games, and bingo. Take the case of two persons competing in a race on the condition that the loser

pays the winner \$100; or that a person says, "If it rains today, I will give you \$100, and if it does not rain, you will have to give me \$100." Since one party gains and the other loses in a mere chance game, it falls under the definition of gambling.

Lottery

You probably heard about some people who won millions of dollars in lottery. How can the lottery companies afford to give out these huge prizes? You know that millions of people buy lottery tickets hoping that they will win the grand prize, but they don't. Over 99% of those who buy lottery tickets or involve in other forms of gambling lose their money to lottery and gambling companies.

Lottery is just one of the most popular forms of gambling today. Each and every kind of lottery is included within gambling and is prohibited. The lottery business has now reached an international level. Usually, lottery is conducted through a big corporation. This corporation makes business selling lottery tickets to its customers. With a lottery,

you buy numbers that are usually on a ticket, and different prizes are given to the winning numbers. The purchaser of a lottery ticket does not buy the ticket with the intention of just buying it, but he or she buys it on the basis of it being a possible winner. That is the reason why this is not merely trade or business venture, but rather it is an act of sin to buy these or even to sell them. When few people win millions of dollars in lottery, millions others lose their money. This is a waste of wealth that Islam strongly prohibits.

Are Free Draws Haram?

No. Various companies and organizations sometimes do promotions for their products and services by making free draws. People don't have to pay money, they only have to fill out forms or write their names on cards to qualify for certain prizes like cars or air tickets. Then the company officials draw one or more forms that carry winners' names and grant them different prizes. This kind of free draw is not haram, as long as you don't have to pay money and the prizes are halal.

PROHIBITION OF GAMBLING

In the jahiliyyah era, the time before Islam, a person would gamble away his wealth, possessions, and even his wife. When losing them, he would go so disappointed at his quick and unexpected loss that his anger would be inflamed. He would be angry to see his belongings suddenly in the hand of the winner. This situation created much hatred between people so much that fights and quarrels would erupt between different individuals. Often, these fights would involve an entire tribe, and it would last for many years. Arabian history tell us that a war erupted and continued for forty years as a result of horse race between two hoes called "Dahis" and "Al-Ghabraa."



In Islam, gambling is strictly prohibited. In the Glorious Qur'an, we see that gambling is mentioned while being associated with wine (khamr). Wine, games of chance, idols and dividing arrows are Satan's handiwork. In the early days of Islam, the Prophet ﷺ was questioned regarding the permissibility of gambling and alcohol. God describes maysir, which we often translate as "games of chance" or gambling, as "abomination devised by Satan" which all Muslims should avoid at all costs. The first verse that was revealed regarding this, is in Surah Baqarah, which is as follows:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ﴿٢١٩﴾

"They ask you concerning wine and gambling. Say, 'In them is great sin and some benefit for people; but the sin in them is greater than their benefit.'" [2:219]

In the above ayah, the permission to deal with wine and gambling is not clarified. Soon after understanding this verse, the highly ranked companions of the Holy Prophet ﷺ abstained from them. General public, however, were still involved in them and the Prophet ﷺ had not said anything that indicated their prohibition, until Allah revealed the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ
وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ
فَاجْتَنِبُوهُ لَعَلَّكُمْ تَفْلِحُونَ ﴿٩٠﴾

"Oh believers! Intoxicants and gambling, worshipping stones and divination by arrows are impure, of Shaytan's handiwork: refrain from such abomination that ye may prosper." [5:90]

Fiqh Matter

Suppose that a Muslim committed the sin of gambling and happens to win some money or lots of it. Then he or she realized that this was an awful thing to do. What should he or she do with the money he or she won?

Contemporary scholars of Islam said that it is haram for the winner of lottery, betting or any other forms of gambling to keep the money and use it. Scholars advise the person to give it to poor people or charity organizations. Some scholars, however, recommend that poor people or charity organizations should be told not to use this money for buying food or spending on spiritual matters like buying Qur'ans, prayer rugs, or going to Hajj. The wisdom behind that is not to make people eat food or worship Allah the use haram money. This type of money, they say, should be used in paying utility bills, buy gas for the car, buying appliances and other household items, repairing broken machines, buying travel tickets, etc.

In the above verse, the total prohibition of alcoholic drinks and gambling has been clearly revealed. As you can see, alcohol and gambling have always been associated together. This is true in almost every society that offers gambling as a form of entertainment. Getting drunk and gambling have many things in common. Both are created for the temporary pleasure that at the same time allows us to lose focus on more important things, such as the remembrance of Allah ﷻ and worshipping Him. There are many ahadeeth that speak of different games often used for gambling, showing that they are all forbidden to play.

Gambling Statistics

What is unique about the current gambling situation is the speed at which it has gone from an undercurrent in American society to high-profile, socially recognized activity.

The gambling industry has grown tenfold in the U.S. since 1975.

Thirty-seven states now have lotteries.

15 million people display some sign of gambling addiction.

Two-thirds of American adults placed some kind of bet every year.

Gambling profits in casinos are more than \$30 billion, while lotteries are about \$17 billion annually.

"Players" with household incomes under \$10,000 bet nearly three times as much on lotteries as those with incomes over \$50,000.

In 1973, state lotteries had \$2 billion in sales. By 1997, the revenues reached \$34 billion.

Gambling among young people is on the increase: 42 percent of 14-year-olds, 49 percent of 15-year-olds, 63 percent of 16-year-olds, 76 percent of 18-year-olds.

There are now approximately 260 casinos on Indian reservations (in 31 states and with \$6.7 billion in revenue).

Internet gambling has nearly doubled every year since 1997 – in 2001 it exceed \$2 billion.

The Internet boasts 110 sport-related gambling sites.

According to the American Psychological Association, the Internet could be as addictive as alcohol, drugs, and gambling.

After casinos opened in Atlantic City, the total number of crimes within a thirty-mile radius increased 100 percent.

The average debt incurred by a male pathological gambler in the U.S. is between \$55,000 and \$90,000 (it is \$15,000 for female gamblers).

The average rate of divorce for problem gamblers is nearly double that of non-gamblers.

The suicide rate for pathological gamblers is twenty times higher than for non-gamblers (one in five attempts suicide).

Sixty-five percent of pathological gamblers commit crimes to support their gambling habit.

EVIL EFFECTS OF GAMBLING

Some people claim that they gamble just for fun and don't spend a lot of money. Such people are doing a great sin, because they are not avoiding gambling, but instead they are using it for entertainment. This may eventually drag them to become addicted to gambling and over the years they lose so much money on this insanity. Gambling indeed is a very addictive entertainment.

Gambling entails religious, social, moral and economic harms. Some of them are enumerated below:

1. Gambling distracts those who partake the game from the remembrance of Allah and prayer. When a gambler sits continuously for hours together, he is so absorbed in it that he forgets everything around him; rather he becomes unconscious of his own self. He forgets his households and family. How, then, can he take care of his prayer?

2. Gambling sows the seeds of disputes and quarrels among the gamblers which ultimately assume hatred among them. This point is made clear in the following verse :

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْهَوْنَ ﴿١١﴾

"Only would Satan sow hatred and strife among you, by wine, and games of chance and turn you aside from the remembrance of Allah, and from prayer. Will you not, therefore, abstain from them?" (5:91)

3. The sin of gambling is greater than its benefit.

4. It corrupts morals, making people sluggish in waiting to get wealthy by luck and chance. It turns their heads away from

hard work and production through agriculture, industry, business-the foundation stone of social living and human prosperity.

5. It enslaves the gambler, who becomes a mute slave in the hands of gambling and seldom succeeds in abandoning it. When he earns some benefit, his greed for gambling increases and when he loses the game, even then his interest in the games of chance increases to make good the loss. In this way, he remains awfully engaged in gambling until he becomes poor.

6. It brings about a sudden chaos in the countries due to sheer waste of wealth by losing the game.

7. It usurps the wealth of towns and transfers it to the hands of the mischief-mongers within and outside the country. Thus gambling is a root-cause of countless economic evils, reducing many rich people to poverty and ultimately forcing them to commit suicide.

8. Gambling is usually associated with increase of crime, suicide, divorce and other major epidemics in the society.

We seek refuge in Allah from gambling and its ancillary sins.



FAITH IN ACTION



Always avoid:

- ★ Being part of betting and gambling.
- ★ Buying lottery tickets.
- ★ Paying money on games of chance.
- ★ Watching gambling related shows or activities.

CHAPTER REVIEW

Projects and Activities

1. Develop a list of gambling games that people do in current times.
2. Share a story with your classmates about the harms of gambling.



Stretch Your Mind

1. What are the reasons behind the prohibition of gambling?
2. Compare and contrast gambling and trade. Explain why Allah prohibited gambling while He permitted trade.
3. What are the similarities of drinking khamr and gambling, in terms of harming people?



Study Questions

- 1 Define: a. Gambling b. Lottery c. Betting
- 2 What are the Arabic words for gambling and betting?
- 3 What is the Islamic ruling on gambling? Support your answer with evidence from Al-Qur'an.
- 4 List four harms of gambling.
- 5 Suppose you made a mistake and won some money in gambling or from a lottery ticket. What should you do in this case?

UNIT

F

CHAPTER

FIVE

Mental Drugs

CHAPTER OBJECTIVES

- 1 Learn about the things that waste time and energy.
- 2 Recognize that games and entertainment can be addictive an act as "mental drugs."
- 3 Realize that "mental drugs" can distract people's attention away from worship, studying and other serious things in life.

In the previous lessons on "alcohol" and "drugs," you learned about their harms and dangers to us. However, harm doesn't stop there. In this lesson, you will learn about other kinds of "drugs," that are not necessarily intoxicants or used to cure "mental" patients. Let us learn about some harmful habits and addictions that can hurt you like the addictive substances do.

Muhammad learns many lessons

In the 8th grade class, Teacher Hiba walked inside the classroom. "Assalamu Alaykum class," she greeted the class.

"Wa'alaykum As-Salam," the class cheerfully responded.

"Everyone, please get out yesterday's homework and place it on your desks.

I will come around to check them." The teacher said.

As soon as everyone placed their notebooks on their desks, Teacher Hiba began walking through the class checking. Muhammad was nervous. He hadn't done his homework. He couldn't stop playing his video game until he finished at least the 5th level.

"Muhammad?" Sr.Hiba interrupted his thoughts.

"Yes, Teacher Hiba?" Muhammad was scared.

"Your notebook is empty," Teacher Hiba said confused.

"I know Teacher Hiba, I'm sorry, I promise, this will be the last time," Muhammad said apologetically.

"You're a good student Muhammad; I don't expect this from you. Stay after class so we can talk about it," Teacher Hiba said.

"Yes Teacher Hiba." Muhammad said.

Teacher Hiba continued to check around for homeworks. Layan was getting nervous. She only half-completed the homeworks assignment. Layan was up late watching T.V. She thought she could

wake up early this morning and do it quickly. But the homework was a lot longer and harder than expected.

"Layan?" Teacher Hiba called her.

"Yes, Teacher Hiba?" Layan said nervously.

"You did not complete your assignment." Teacher Hiba said confused.

"Yes, I know. I'm sorry. I..umm..it was hard," Layan explained.

"I know you're a good student. But I will have to ask you to stay after class for a talk." Teacher Hiba said.

"Yes, Teacher Hiba" Layan said with guilt. When class was over, all the students left the classroom. Muhammad, Layan, and Omar stayed behind.

"Why are you still here Omar?" Layan asked.

"Teacher Hiba saw my cd-player in my bag."

"Oh, why would you bring that to school?" Mohammad asked.

"I guess I got addicted to this one song. I wanted to listen to it during my break."

"Is that so?" Teacher Hiba was coming back after running an errand.

"Sr.Hiba!" all three exclaimed.

"I'm sorry, I did not mean to eavesdrop. But I'm glad I heard that. Take a seat you three." Teacher Hiba said kindly. Muhammad, Layan, and Omar sat on their chairs.

"About the music, you said it was addictive?" Teacher Hiba asked Omar.

"Well, one song is..kind of.." Omar said.

"Right...so addictive that you were willing break the school policy about bringing the cd-player to school?" Teacher Hiba asked.

Omar didn't have anything to say. Sr. Hiba continued. "Do you know one big reason why alcohol and drugs are dangerous?"

"Because they are addictive?" Layan answered.

"Yes, you don't want to stop. Anyone who takes drugs will get addicted to it. If he/she did not have the money to buy it, he/she might go steal money to get it. Addiction is a powerful. This is also why it's dangerous. It's hard to control. You might commit a crime, or break a school rule, like you did Omar." Teacher Hiba explained.

"I'm so sorry..." Omar couldn't look up to the teacher, he was so ashamed.

"Now, Muhammad and Layan." Teacher Hiba said.

"Yes Teacher Hiba?" Muhammad and Layan both responded.

"Do you have a good reason for not completing the homework assignment?"

Neither Muhammad nor Layan knew how to respond.

"This is a concern for me. It has been a pattern. You were doing excellent at the beginning of the year." Teacher Hiba said worried.

"Are our grades getting lower?" Layan asked worriedly.

"I hate to say this, because I know you are good students. But your grades have been affected. Whatever it is that's causing these distractions should be stopped immediately. I suggest that the instant you go home, you start on the important activities. Don't let any 'mental drugs' become a distraction. I will give you two another chance to make-up last night's assignment," Teacher Hiba said smiling.

"Thank you so much Teacher Hiba." Muhammad and Layan said gratefully.

Muhammad went home thinking about what Teacher Hiba said. Video games are definitely not worth getting bad grades in school. As soon as Muhammad got home, he went straight to his room. He got his books and homework out, and started to work on it. It took Muhammad an hour to do it. Finally, he was done. "Alhamdullilah, I am done with my homework."

Muhammad said, satisfied. He looked at the clock. It was 20 minutes till Salat-ul-Asr. He had some time left to finish level 6 on his new video game.

Muhammad turned on the video game and began playing. Before he knew it, he was on level 7. Muhammad's mother was calling him; "Muhammad, dinner's ready."

Muhammad did not hear his mother calling him. He was too involved with the game. Muhammad's mother sent Hani to get his brother.

"Muhammad!!" Hani shouted. "What?!" Muhammad said, eyes on the T.V.

"We've been waiting for you, come on, I'm hungry."

"Okay, okay..wait.."

Muhammad paused the game, washed up, and went for dinner. After dinner, Muhammad's mom said: "Everyone go make wudoo', It's almost time for Maghrib."

Muhammad gasped. He had totally forgotten about Salat-ul-Asr.

"What's wrong Muhammad?"

"I missed Salatul Asr!"

"But I asked you earlier if you prayed Asr, and you nodded your head.."

"You did?"

"Yes, were you not listening to me? You were playing that video game of yours. I suppose that is more important than listening to your parents. And now, missing your salah? How could you??!"

Muhammad's mother said angrily.

"Oh..I'm so sorry. I was planning to pray.." Muhammad tried to explain.

"Yes and the video game changed your plan to pray?? Should I take away this video game away from you Muhammad? Ever since you've been playing it, you have been more distant with your family. You are not listening to me when I talk to you. Don't you see what's happening? This video game is interfering with your responsibilities. How can you miss your salah?!" Muhammad's mother was getting extremely angry.

"I'm sorry," Muhammad said ashamed.

"Don't be sorry to me, you have committed a crime against Allah ﷻ

Go make wudoo' and ask forgiveness from Allah ﷻ

"Oh mama, I feel so bad." Muhammad couldn't stop saying.

"I realize how dangerous it is. Like Teacher Hiba said, I have turned the video game into a mental drug. Astaghfirallah, how can I miss my prayers.

I'm going to go make up Salat-ul-Asr and repent to Allah ﷻ. Inshallah, I'll never let anything become more important than praying to Allah ﷻ." Muhammad told his mother.

Immediately, Muhammad made wudoo' and prayed. After he finished, he looked at the clock. One more hour until Isha prayer. Normally, he would have thought about going to the next level on his video game. But now, he went and got a copy of the Holy Qur'an and started to recite verses.

The next day, Muhammad met Omar at school.

Omar said to Muhammad, "I decided not to let the internet ruin my life."

"How is that?" Muhammad asked.

"Every day I spend around three hours on it. Some nights I go to bed, but I could not sleep, so I sneak back to the computer and stay up very late. I find some school friends up late too chatting like me. A few times, I get to see bad stuff! Astaghfirullah, sometimes I let myself go with it, but afterward I feel so bad I did. If I did not stop myself, I would get addicted to wasting my life on the Internet, without much good out of it," Omar explained.

"You know Omar, I am not into the internet, but I almost got addicted to the video games. This made me forget about salah, schoolwork, my family and other important things. I also decided to be balanced. I am learning now to love worship, knowledge and family more than games and entertainment", Muhammad said.

"I know, we sometimes say we love Allah more than anything else but, astaghfirullah, we inside love playing games more than reading Qur'an or praying," Omar complained.

"That is shaytan, he encourages us to get addicted to these mental drugs as teacher Hibah said. He makes us give more time to games and TV than to worship, knowledge and other important things. This way he sets us apart from loving Allah and worshipping him as we should."

Mental Drugs

Examples of Mental Drugs are much of:

- | | |
|--|-----------------------------|
| 1. Video Games | 6. Movies |
| 2. T.V. Shows | 7. Chatting |
| 3. Internet | 8. Music, songs and dancing |
| 4. Comedy, jokes | 9. Bad pictures and videos |
| 5. Celebrities and athletes' news, pictures and fashions | 10. Arcade games |



FAITH IN ACTION

- ★ Always give your full attention to worshipping Allah, obeying and helping your parents, studying and other serious daily life matters.
- ★ Always avoid becoming addicted to watching TV, video games, and other time wasters.



Hadeeth Shareef

عن أبي برزة الأسلمي رضي الله عنه قال: قال رسول الله ﷺ :
 " لا تزول قدما عبد يوم القيامة حتى يُسألَ عن عُمُرِهِ فيما
 أفناه ، وعن عِلْمِهِ فيمَ فعل وعن مالِهِ من أين اكتسبَهُ وفيما
 أنفقَهُ وعن جِسْمِهِ فيما أبلاه " رواه الترمذي والدارمي

Abu Barzah Al-Aslamiy narrated that Rasoolullah said:
 "The servant's feet would not move during the Day of Judgment until he is questioned about:

1. What he did during his lifetime,
2. How he used his knowledge,
3. How he earned his money and where he spent it,
4. And how he utilized his body."

Lessons Learned

Allah gave you life, time, knowledge, money, body and many other gifts in this life. He wants you to use them all in the best manner possible. He wants you to spend your life worshipping Him, doing good deeds and being good to people and the environment. Shaytan, on the other hand, wants you to waste your life and everything God gave you in doing bad deeds and avoiding

good work. During the Day of Judgment, Allah will ask us all about how we used our time, our brains, our wealth and our bodies. Shaytan will not help us there, he will betray us. If we are into bad habits and mental drugs, during this life, we will be regretful in the Day of Judgment. If we used God's gifts as Allah wishes, we will enjoy a happy life here, and Jannah in the other life.

CHAPTER REVIEW

Projects and Activities

1. Create a list of the things that may distract you away from worship, studying and other important duties in your life.
2. Write a poem about "mental drugs."



Stretch Your Mind

Why is time a very important element in your life?



Study Questions

- 1 What are some of the things that distract your mind away from worshipping Allah, studying, and other important daily life matters?
- 2 How can games, movies and chatting negatively influence your daily life?
- 3 What will every person be asked about during the Day of Judgment? Support your answer with a hadeeth.